

CONFIDENTIAL.]

[No. 25 of 1911.]

REPORT

07

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 24th June 1911.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendra Lal Mukerjee, Brahmin, age 23.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta ...	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto ...	Do.	Bibhuti Bhushan Paitandi, Mukhtear	... 300
7	"Birbhum Hitaishi"	Suri ...	Do.	Debendra Nath Chakravarti Brahmin, age 37,	300
8	"Birbhum Varta"	Do. ...	Do.	Prabodha Nanda Sarkar, Kayastha ..	900 to 1,000
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Dina Nath Mukherji, Brahmin, age 42	350
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Panchoowri Banerji, Brahmin ...	5,000
11	"Daily Hitavadi"	Calcutta ...	Daily	Hari Dass Dutt, Kayastha, age 39 ...	400
12	"Dainik Chandrika"	Ditto ...	Do.	Shibnarin Baunerji, M.A., B.L., Brahmin.
13	"Dharma-o-Karma"	Ditto ...	Monthly	Panchoowri Banerji, Brahmin ...	30,000
14	"Education Gazette"	Chinsura ...	Weekly	Hari Das Dutt, Kayastha, age 39 ...	1,000
15	"Hitavadi"	Ditto ...	Do.	Beheray Lal Roy ...	600
16	"Hindusthan"	Ditto ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
17	"Jagaran"	Bagerhat	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
18	"Jasohar"	Jessore ...	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
19	"Kalyani"	Magura ...	Do.	Surendra Nath Sen, age 32, Hindu ...	500
20	"Khulnavasi"	Khulna ...	Do.	Bonwari Lal Goswami, Brahmin, age 45. Small.
21	"Manbhumi"	Purulia ...	Do.	Revd. Lall Behari Shah, Native Christian, age 24.	300
22	"Matribhumi"	Chandernagore	Do.	Priya Nath Guha, Kayastha, age 37...	3,000
23	"Muhammad'i"	Calcutta ...	Do.	Madhusudhan Jana, age 60 ...	200
24	"Murshidabad Hitaishi"	Saidabad ...	Do.	Charu Chandra Roy, Kayastha, age 36	400
25	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
26	"Navak"	Ditto ...	Daily	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.
27	"Nihar"	Contai ...	Weekly	Kamakhya Proasad Ganguli, Brahmin, age 61.	Poor.
28	"Pallivarta"	Bongong ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
29	"Pallivasi"	Kalna ...	Do.	Bahal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
30	"Prachar"	Calcutta ...	Monthly	Beheray Lal Roy
31	"Prasun"	Katwa ...	Weekly	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
32	"Pratikar"	Berhampore	Do.	Purna Chandra Ghatak, Brahmin, age 45.	60
33	"Purulia Darpan"	Purulia ...	Do.	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
34	"Ratnakar"	Asansol ...	Do.	Mrinal Kanti Ghose, Kayastha, age 39	2,000
35	"Samaj"	Calcutta ...	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.
36	"Samay"	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 86; and Amrita Lal Chakravarti, Brahmin, age 47.	1,000
37	"Samvad Purnachandrodaya"	Ditto ...	Daily		
38	"Sanjivani"	Ditto ...	Weekly		
39	"Sri Sri Vishnu Priyo-o-Ananda Bazar Patrika."	Calcutta ...	Do.		
40	"Surbarnabanik"	Do. ...	Do.		
41	"Twenty-four Perganas Var-tavaha."	Bhawanipur	Do.		
HINDI.					
42	"Bharat Mitra"	Ditto ...	Weekly		3,200

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
HINDI—concl.					
43	"Bihar Bandhu"	Bankipore	Weekly	Ram Kishore Singh, Ondha-Kurma, age 30,	500
44	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36 ...	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Do.	Rev. Dr. A. Nottrott ...	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Do.	Hari Kissen Joahar, Khettri, age 31	6,000
47	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	2,000
48	"Marwari" ...	Calcutta ...	Do.	S. K. Tebrevala, Hindu, age 35 ...	500
49	"Satya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
50	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa ...	200
51	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	250
52	"Tirkut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand ...	142
53	"Bara Basar Gazette" ...	Calcutta ...	Do.	Lala Bhagwan Din
54	"Lakshmi" ...	Gya ...	Monthly	Lala Bhagwan Din ...	Not known.
PERHAN.					
55	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
URDU.					
56	"Al Punch" ...	Bankipore	Weekly	Syed Hussin, Muhammadan, age 36 ...	250
57	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 36.	400
58	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	300
URIYA.					
59	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41
60	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32 ...	700
61	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Chasa, age 35.
62	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
63	"Uriya and Nayasaamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48 ...	600
64	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76 ...	1,000
65	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Mohorana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.

Circulation.	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
600	1	" Daily Hitavadi "	... Calcutta ...	Daily	Pancheowri Banerji, Brahmin	Defunct.
	2	" Hindi Biharee "	... Bankipore	Weekly.		
1,000	3	" The Businessman "	... Calcutta ...	Monthly.		
1,000	4	" Mithila Mihir "	... Darbhanga	Weekly.		
6,000	5	" Bajrangi Samachar "	... Jamore (Gaya)	Monthly.		
3,000	6	" Sulabh Samachar "	... Calcutta, ...	Weekly.	hai Narendra Nath Sen Bahadur, Baidya.	
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I.—FOREIGN POLITICS.

REFerring to the alleged oppressions of Indians in Canada, the *Jasohar* [Jessore] of the 10th June says that How Canada treats Indians. because Indians are weak they are everywhere oppressed by the strong. The same Canada that is ill-treating Indians is seeking the friendship of the Chinese and the Japanese. For the last three years no Indian has been allowed to land in Canada. Such treatment on the part of a British dominion towards the Indian subjects of the British Sovereign is simply shameful and un-Christian. Many a Canadian earns his bread in India but no one objects to it. In 1910 the Canadian Indians petitioned the Secretary of State for India in the matter, but unfortunately to no effect.

JASOVAR,
June 10th, 1911.

2. The *Hivarta* [Calcutta] of the 15th June writes:—

The Indians in British Colonies. The English have once had reputation for their love of freedom and cry for equality. They have almost abolished the trade in slaves on the surface of this world. But we see that this heavenly quality of theirs is gradually vanishing. Contrast the liberality of the late Queen Victoria which is manifest in every letter of the Proclamation of 1858 with the narrowness of a Liberal (statesman) and acknowledged philosopher of to-day like Lord Morley, and you will be convinced of the truth of our remark. The meanness displayed in the treatment accorded to us in the British Colonies is another fact which supports the above view. The grievances of our brethren in Transvaal are likely to be redressed soon as the result of their firmness and courage, but their lot in Australia, Canada and other Colonies is extremely deplorable.

The paper then refers to the grievances of the Indians in Canada as reported last week from the *Bharat Mitra* (*vide* page 709, paragraph 11).

Further referring to the fact that "although both the Indians as well as the Canadians are British subjects an Indian is not allowed to enter Canada unless he has two hundred dollars with him, whereas a subject of the Mikado of Japan can settle in Canada on showing only fifty dollars," the paper remarks:—

Is it the object of the Canadian Government to remind us of the valour and prowess of the Japanese? If not, how is it that in the dominions of Emperor George better treatment is accorded to foreigners than to His Majesty's own subjects? There is no remedy for this terrible injustice. The Indians of Canada have submitted a memorial to the Secretary of State for India but no good result is expected. His Majesty's coming visit to India, and his Coronation here will, we hope, strengthen the hands of our Government and it will be able to deal properly with the arrogant rulers of the Colonies.

3. Continuing its article on Chinese and Persian opium from the previous issue (*vide* page 708 of the Report for the week ending the 17th June, the *Nama-i-Muqaddas Hablul Matin* [Calcutta]

of the 12th June says in conclusion that as China has decided to put a stop to foreign trade of opium by the year 1917, it is proper for the Persians to curtail gradually the cultivation of poppy in their country, otherwise the cultivators of the country would fall into great difficulty. They should also, in order to make up for the loss likely to be caused by the stoppage of opium cultivation begin the cultivation of cotton which is expected to yield as much benefit as opium.

Now, America has got no fields for further increasing her cotton cultivation and India does not grow sufficient even for her own mills while Persia will ere long set up her own mills and factories. It is therefore meet and proper for Persia to attend to the cultivation of cotton to feed her own as well as foreign mills.

4. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th June reproduces an article from the *Rosnama Sharifae, Najaf* which says that the yellow-haired (the Russians) do not interfere with a newspaper which gives their tyranny and savagery the colour of civilization, but ridicules and defames the Muhammadans while they close the offices and imprison the

Dealing of the Russians with Islamic papers.

HIVARTA,
June 15th, 1911.

NAMA-I-MUQADDAS
HABLUL MATIN.
June 13th, 1911.

NAMA-I-MUQADDAS
HABLUL MATIN.
June 13th, 1911.

editors of such papers which speak highly of the progress made by the Muhammadans, and give publicity to the tyrannies and inhuman oppressions of these yellow-haired people. They have not only stopped the publication of the four newspapers, viz., *Foyuzat*, *Haqiqat*, *Sada*, and *Shahab-i-Saqib*, but have also stopped the delivery in Kafkaz and Daghistan of all Islamic papers issued from the Turkish Empire. It is, therefore, now impossible for the Muhammadan subjects of Russia to know anything about the Islamic world. Houses of respectable gentlemen and shops of great merchants, are being searched for Islamic newspapers and the Muhammadans of Kafkaz have therefore no access to Islamic papers.

The paper concludes as follows:—Such being our condition we must bear the sufferings and should be content with hurling curses upon those evil-mongers who in the Russo-Persian contest sided with the Russians and made the country over to the strangers.

NAMA-I-MUQADDAS
HABLU MATIN,
June 12th, 1911.

5. The *Nama-i-Muqaddas Hablu Matin* [Calcutta] of the 12th June says that the revolutionary period in Persia which lasted for five years has at last come to an end and the period of reformation has now commenced which, it is hoped, would last for another five years.

The period of reformation began on the day on which Nasir-ul-mulk took the reins of Government into his hands. His first reform was to establish a national (Democratic) Government on the Parliamentary basis. He secured a powerful majority in the Parliament and destroyed the microbes which were likely to affect the measures of reform in the country. He not only put an end to the revolution at the centre, but gave peace and rest to the whole country and also removed the pretensions (for interferences) of the foreigners. He also removed the evils of all the offices, and succeeded in centralizing the national power which had been the ambition of politicians since long. Persia, which a few months before appeared to be on the verge of revolution, now extorts praise from friends as well as foes.

Though we were against the proposal of incurring debts from the foreigners, especially from the Banks of the neighbours, yet considering the present condition of Persia we are of opinion that no better and easier way could have been there of solving the problem than the one already adopted.

The dispute of boundary with the Turkish Government, which had assumed a serious aspect in the past five years has very, amicably been settled. The two powers (Persia and Turkey) have resolved to settle their disputes henceforth by arbitration.

The Police reform also promises a very hopeful future for Persia.

In spite of all this we have no cause for rejoicing as Azerbaijan is still being trampled upon by foreign horses. The Russian robbers are still causing havoc in the country. The wicked subjects of the neighbours, though having murdered our learned ministers and patriots, are still at large. The doors of the rendezvous of foreign and local wicked people, that is, the Consulates of the neighbours, are still open to the miscreants, and the subjects of the foreigners still enjoy preference over the people of the country. As yet the Persian army is not being properly managed. Such being the state of affairs there is no occasion for rejoicing.

NAMA-I-MUQADDAS
HABLU MATIN,
June 12th, 1911.

6. Under the heading "Shiraz" the *Nama-i-Muqaddas Hablu Matin* [Calcutta] of the 12th June writes:—After the "Shiraz" departure of Nasr-ud-dowla and Kavam towards Bushire for France, the former was killed on the way; the murderer remained undiscovered while Kavam fled away and took shelter in the English Consulate. The people of the town, learned men and the Syeds, want the delivery of Kavam to them in order to take revenge of the murder of innocent men caused by him. At Teheran, however, there is a party which favours Kavam and does not like that he should be in any way ill-treated. It is a matter of great regret that these men, who desire that peace be restored in the south, favour that very man who has been the cause of all evils and disorders in that part of the country. But as the authorities are anxious to do good to the country, we hope they will

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manage the affairs in such a way as neither to offend the neighbours nor to put the people in any difficulty.

The said Kavam is still in the Consulate, while a party of learned men and gentlemen have taken shelter in the Telegraph Office, and it is also a rumour that several learned men and noblemen have been called from Teheran to join them.

Practically now peace has been established in the country and the roads are open and safe for trade, the Sardar Ashaer making great efforts for their safety.

7. Referring to the movements of the English cavalry towards Kandahar to stop the Afghans receiving guns from Muscat and their dispute with Islam Khan, cousin of Syed Persia.

Khan, with whom the Afghans had taken shelter, the *Nama-i-Mugaddas Hablul Matin* [Calcutta] of the 12th June says:—We are at a loss to know why do the English interfere in the internal matters of Persia. It may be on account of the inactivity and carelessness of the officers of the Persian Government.

8. Noticing the news received from South Persia that the public roads from Bushire to Shiraz and thence to Ispahan, with the exception of the Port Abbas-Kirman road, are now safe from robbers, the *Hitvarta* [Calcutta]

of the 15th June hopes that the Persian Government will take early steps to make the latter also equally safe, otherwise the British Government will be obliged to take the work into its own hands.

II.—HOME ADMINISTRATION.

(a)—Police.

9. The *Hitavadi* [Calcutta] of the 16th June remarks that now that Private Cowan has been acquitted by the Judge and the jury of the charge of murdering his cook, an endeavour should be made to bring the real offender to justice.

10. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 15th June says that Sir Lancelot Hare's proposal to withdraw the right of keeping arms without a license has been rightly objected to on the ground that it is not only a reflection on the loyalty of those who at present enjoy this right, but also adds to their insecurity by depriving them of a means of self-defence. True, they will be able to keep fire-arms if they take out a license. But then such licenses are not readily granted. It does not also seem that Government intends to deprive Europeans and Government officers of the right of keeping firearms without a license. An invidious distinction in the matter will impair Government's reputation for impartiality.

11. The *Samay* [Calcutta] of the 16th June publishes the substance of the letter of the Jessore correspondent of the *Bengalee* newspaper about the recent Musalman riots within the jurisdiction of the Kalia thana in the Jessore (?) district. In this letter, the correspondent gives an account of the courageous way in which Babu Sukesh Chandra Ray, a Deputy Magistrate of Jessore, prevented a serious riot by coolly facing a mob of nearly five thousand infuriated Musalman rowdies and wisely expostulating with their leaders and giving them sound advice. But for this timely and heroic intervention of Sukesh Babu the situation in Kalia would have been as serious as it had been at Jamalpur. At Jamalpur there was no want of English officials, but their want of wisdom and tact created a state of things at that place, the very remembrance of which makes people shudder. In fact, illiterate rioters are more easily controlled by coolness, courage and friendly advice and expostulation than by severe punishment; for, while the former influences the mind, the latter merely subdues the body.

12. The *Khulnavasi* [Kbulna] of the 17th June highly praises Mr. Hughes Buller, Inspector-General of Police, Eastern Bengal and Assam, for having dismissed a police officer, A police officer dismissed in Eastern Bengal and Assam. who had had himself photographed in police uniform

*NAMA-I-MUGADDAS
HABLUL MATIN,*
June 13th, 1911.

HITVARA,
June 15th, 1911.

HITAVADI,
June 16th, 1911.

*SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATEKA,*
June 15th, 1911.

SAMAY,
June 16th, 1911.

KHULNAVASI,
June 17th, 1911.

in company with a public woman, and says that if such discipline is enforced all round in the police department, it will soon be admirably reformed.

NAYAK,
June 18th, 1911.

13. A correspondent of the *Nayak* [Calcutta] of the 18th June reports a daring attempt at dacoity, on the night of the 28th May last, at the house of Pandit Mohinimohan Lahiri Vidyalankar in village Malangapara within the Basirhat thana of the 24-Parganas district. The dacoits tried to force the house-door with loud shouts and none of the neighbours dared approach for fear of the dacoits, who kept menacing and pelting with bricks all who attempted to come to the rescue. At last a large number of people were seen advancing to the rescue and the sight made the ruffians take to their heels. A police enquiry is proceeding. The safety of the villagers depends upon their own watchfulness as well as that of the police.

NAYAK,
June 17th, 1911.

14. The following is a full translation of an anonymous letter which appears in the *Nayak* [Calcutta] of the 17th June under the heading "Police doings":—

To

The Editor of the "Nayak,"

Fatehjungpur, the 25th Jaistha.

SIR,

I am extremely pleased with the fearless way in which you are agitating over the affairs of the police. I hope you will go on for ever like this, speaking the truth without fear and without hesitation.

You townspeople cannot even form an idea of the way in which the mufassil police oppress country people. It is the police who are the absolute rulers in the village. No one there dares even to say a word against what the police do. And if any one does so there is no safety for him, for the police are sure to punish him by some means or other. You can easily understand what strength poor village-folk have to act against the high and mighty police.

I will bring some acts of police-oppression to your notice. I hope you will try to have something done in the matter by carefully discussing the doings of the police in your well-known paper. Kindly do not publish my name, for if my name is given out I shall have no safety.

There is a small village named Fatehjungpur within the jurisdiction of the Palang Thana in the district of Faridpur. Ever since the beginning of the *swadeshi* agitation, the police have been committing great oppression here. For immediately after the starting of the *swadeshi* agitation many persons were wrongfully arrested and many houses were searched in this village. But every one of the arrested persons had been discharged before any case was instituted against him, though not before he had incurred some expense of money and undergone some trouble.

A few months ago the police began, for reasons not known to me, to search for a young man of this village named Sarat Chandra Chatterjee. Not having found him, within a short time the police drove away his widowed mother and wife from the only room in which they used to live and locked the room. The mother had to put up now at one place and now at another. For some reason or other the police came again after two or three months and were kind enough to open the room.

Recently, the police came to the same village, and, while searching for a boy named Birendra Chandra Chatterjee, forcibly locked the door of a house which did not belong to that young man. One cannot fully describe the harassments which the mother, wife and the sister of the young man had to suffer for some days while they were on a visit to a relative named Srijukta Kalimohan Maulik, who also did not escape a similar lot. One day the police called at Kali Babu's house on the pretext of searching it, asked the inmates to come out, took away all the furniture and money they could find in spite of the objection of the villagers, and left the place after locking up the house. The inmates of the house are now suffering no end of misery. They have not even a plate left to eat from. No one in the village dares to give them shelter for fear of having their own houses locked. No one dares to help them even at a time of such a grave danger. Nor are the police wanting in their attempts to prevent people from helping them. I hear that a suit will be

brought against the police in connection with this matter. No person belonging to the village can live in peace if he comes home from a different place and in fact many people have often to run away from home and live in different places. As soon as a man coming to the village arrives at the railway station he has got to furnish the police with particulars regarding his name, address, etc., and the police then proceed to his village and direct him to call at the nearest thana. After this there is no end of the difficulties that he has to undergo. It sometimes happens that the man goes to the thana at ten o'clock and is not allowed to return home before midnight and sometimes not before even one o'clock in the morning. At times the police subject one to so much annoyance, asking him the reason of his coming home and plying him with all sorts of questions, that one is compelled to leave the village and return to the place whence he had come.

15. The *Nayak* [Calcutta] of the 18th June writes as follows under the heading "The (Dacca) hidden revealed."

The case of the employee of the *Nayak*. Our employee writes to us from Dacca that on

the 15th instant Maulvi Maziruddin Ahmed, Deputy Magistrate of Dacca, sent for him and recorded in *camera* his deposition regarding the ill-treatment to which he had been subjected by Inspector Sarat Chandra Ghosh. It took the Magistrate two hours to record his deposition. Our employee has an impression that this was done by the Deputy Magistrate under instructions from his superiors.

We are much reassured by the receipt of this intelligence. We are confident that our grievances are sure to be redressed if duly brought to the notice of the authorities. He who doubts this has no knowledge of the cardinal principles of British administration. It is the oppression practised upon the public by petty subordinates that is at the root of all sedition, and we humbly beseech every English official from Lord Hardinge down to the Assistant Magistrate to prevent such oppression.

We had published the news that Babu Sarat Chandra Ghosh had been dismissed as the result of the Dacca shooting case, though we did not vouch for the accuracy of this intelligence. This nettled Sarat Babu, so that by way of making an exhibition of his little brief authority he detained our employee and thereby prevented the sale of our paper. Other people would have taken this action of Sarat Babu's as one prompted by higher authorities and accordingly turned their wrath upon the latter. But our bitter experience for the last five years has convinced us that the authorities know nothing of these petty acts of oppression. Thanks to Lord Hardinge's generous policy all grievances of the people now reach the ears of the authorities. Hence this remedial measure for which we are deeply grateful to the Government.

It is the interest of the English to follow a policy of conciliation, for they are not only rulers but also merchants in this country. That is why we make bold to bring to the notice of the authorities any petty act of oppression committed by officers like Sarat Chandra Ghosh.

16. A correspondent of the *Nayak* [Calcutta] of the 18th June writes to

An attempt at highway robbery in Calcutta. complain that on the 12th June last, at noon, three or four card-sharpers attempted to snatch away

some gold ornaments from the breast pocket of a young man, Radhika Prasad Adya, of 101, Kareya Road. The attempt was made in front of premises No. 80, Lower Circular Road. The young man raised an alarm which drew some wayfarers to the spot, at the sight of whom the ruffians made themselves scarce. One frequently hears of the commission of such robberies in localities, such as Munshi Alimuddin Street and the European Asylum Lane, and this although the police is in evidence at such places. It is hoped that the police authorities will attend to the matter.

(b)—Working of the courts.

17. The *Jasohar* [Jessore] of the 10th June considers as extremely

A light sentence for serious offences. light the sentence of four months' imprisonment each passed on a number of Musalman inhabitants of Village Vasandi under the Canning Town thana

NAYAK,
June 18th, 1911.

NAYAK,
June 18th, 1911.

JASOHAR,
June 10th, 1911.

by a Deputy Magistrate of Alipore for their having broken into a man's house, kidnapped a young girl, kept her in hiding for a few days and outraged her.

BANGAVASI,
June 17th, 1911.

18. The *Bangavasi* [Calcutta] of the 17th June refers to the case in which Haran Mandal and others, charged with dacoity, abduction and rape, have been sentenced

Ibid.
to four months' imprisonment each by Maulvi K. F. Huq, Deputy Magistrate of Alipore, and remarks that the sentence is too light considering the gravity of the charges against the accused.

KHULNAVASI,
June 17th, 1911.

19. Anent the above, the *Khulnavasi* [Khulna] of the 17th June says that the sentence of four months' imprisonment is a very light one, and not at all calculated to act as a deterrent.

SAMAJ,
June 11th, 1911.

20. The *Samaj* [Calcutta] of the 11th June complains that Indians when registering documents are made to put a finger-mark on the documents registered unless they are personally known to the Sub-Registrar, whereas Europeans and Eurasians enjoy wholesale exemption from this obligation. This difference of treatment should cease, and it is also desirable that the pestering by the chaprasis for *bukshessh* should be stopped. The writer of this paragraph having lately to transact business at the Sinduriapati Sub-Registry office in Calcutta came away with unpleasant recollections of the manners displayed by the Sub-Registrar.

(c)—*Jails.*

BASUMATI,
June 17th, 1911.

21. Referring to the last Report on the Administration of Jails in the Punjab and the Punjab Government's Resolution Necessity of reforming the thereon, in which the practice of sending juvenile Indian jails.

[Calcutta] of the 17th June highly commends the suggestion made by the Inspector-General of Police of that Province to the effect that habitual offenders and offenders for the first time and juvenile offenders should be kept separately from each other. The horrible facts that have been divulged in a few political cases prove that the Indian jail system requires a thorough overhauling. But this reform like the innumerable other necessary reforms which India stands in need of requires money, so that the poor Indians must wait and wait till their Government is cured of its chronic poverty.

(d)—*Education.*

SAMAJ,
June 11th, 1911.

22. The *Samaj* [Calcutta] of the 11th June cordially approves of the rule said to have been adopted by the University A new University rule. of permitting a plucked candidate to have his papers re-examined on the payment of a fee of Rs. 10, provided his claim is supported by the Principal of his College.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA.
June 15th, 1911.

23. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 15th June says that the employment of young and inexperienced teachers on small pay in the Calcutta Medical College. Medical College is prejudicial to the medical education of its students. When the blind lead the blind both are sure to fall into a ditch. The appointment of an experienced man like Gopal Babu in the Bacteriological Department is no doubt to be desired by all means. But even very young men are now found to be employed as teachers in that department.

HITVARITA.
June 15th, 1911.

24. The *Hitvarita* [Calcutta] of the 15th June, which is glad to learn that Surgeon-General Lucas is intending to open a college for the research of Oriental herbs, requests on behalf of its countrymen that the Ayurvedic and Unani systems also be included in the curriculum of the proposed college which is intended chiefly to make research of the herbs of this country.

25. The *Nayak* [Calcutta] of the 15th June publishes the following letter from Maulvi Leakat Hossein :—

Maulvi Leakat Hossein on the dismissal of certain teachers of the Brajamohan Institution. Government promised a grant to the Brajamohan Institution with a view to keeping it alive, on the condition that five of its innocent Professors should be ousted from it. Aswini Babu has admitted as much in his letter to the *Bengalee* as well as in his letter to me dated the 9th June. His statement that these men have not been ousted for their *swadeshi* proclivity shews that he affects blindness in broad day-light. Why did he not give out the reason of this ousting in his letter to the *Bengalee* as well as to myself? Is not his hypocrisy evident? Government never openly finds fault with anybody for his *swadeshi* proclivity, nor is anybody implicated in any case on the express ground of his being a *swadeshi*. But such men, when sought to be punished or when incurring the displeasure of anybody, are implicated in an indirect way. Has it been so in the case of these five innocent teachers? What offence did Aswini Babu himself commit that Government deported him? We know nothing against him but that he was the *swadeshi* leader at Barisal and used to encourage *swadeshi*. In support of my statement in the memorial in regard to the dismissal of the teachers of the Barisal Brajamohan Institution I may point to what is written on the subject in the *Nayak* of the 23rd May as well as in other papers.

NAYAK,
June 15th, 1911.

26. The following appears in the *Nayak* [Calcutta] of the 17th June under the heading "Aswini Babu":—

"Aswini Babu.

The English educated patriotic Babus are, as we said on a previous occasion, very much wanting in common sense; they are incapable of considering a thing in all its possible aspects, or of acting with an eye to the future. As soon as they receive a blow they get thoroughly confused and are so unnerved as to commit many indiscreet acts. Such indeed is the result of an education in which earnestness finds no place, so much indeed does the mind lose its strength as a result of the imitation of a civilisation based on luxury.

Babu Aswini Kumar Datta became at one time the "King" of Barisal. His kind treatment used to make the students of the Brajamohan College of Barisal serve him as if they were his abject slaves (lit. servants of his servants); they used to be more than sons to him as regards obedience. And was it the students only who were devoted to him? Every professor and teacher of the College and the school used to obey him. It was for these reasons that Aswini Babu's capacity for work became very great at one time. It was for these reasons that during the *swadeshi* and the anti-Partition agitation Aswini Babu's influence was supreme. He kept the district of Barisal under his absolute control as if it were a lotus in his hand. It seemed as if Aswini Babu's cult infused life into many a man. It was as if Aswini Babu had like an ideal person become the jewel in the crown of the Barisal district, or rather of the whole of Bengal. No ruler of any country can remain indifferent if he finds one of his subjects vested with so much power, so much activity and so much influence. Even petty zamindars in our country cannot remain indifferent in such circumstances. The Government curbed this powerful influence of Aswini Babu by the employment of various tactics and sundry rules and regulations. Aswini Babu realised that he was only an earthen vessel, and that he would be smashed to atoms if he came into frequent clash with the steel vessel of the English Government. Along with the growth of this idea upon him he began to recall his moves. And Bengalis could thus take his leadership at its real worth.

The Brajamohan College of Barisal is Aswini Babu's handiwork. He established this college with the object of perpetuating his father's memory. The keen-eyed officials could clearly see that it was the Brajamohan College which was the source (lit. receptacle) of all the influence which Aswini Babu enjoyed. Unless, therefore, the Brajamohan College could be transferred to other hands Aswini Babu could not be rendered powerless like a dry log. The Calcutta University came in as a handy aid in this connection. Aswini Babu agreed to give up his devoted followers so that the name of the Brajamohan College may be preserved. Those who had as his hands and legs aided in the development of his capacity for work and had helped the *swadeshi* to gain a powerful influence in the Barisal district, those who had for Aswini

NAYAK,
June 17th, 1911.

Babu's sake sacrificed all the hopes and aspirations of life and had been working with heart and soul as Professor in the Brajamohan College—the "patriotic" Aswini Babu gave them up with the object of saving his own life and honour. Srijut Satish Chandra Chatterjee and other professors and teachers who have been driven out of the Brajamohan College used to be guided by his nod. It is Aswini Babu who has made them as they are, but such is the decree of Fate that the disciples have been altogether deprived of their livelihood for the sin of the preceptor, and as for the preceptor he continues to be the same as before, and retains his cup of milk, his lands and estate. It seems as if Aswini Babu will remain connected with the College in order that he may make the College, which he has now dressed in widow's weeds, observe the Ekadasi fast (the fast on the 11th day of the moon as observed by Hindu widows).

In the United Provinces and the Punjab the person who issues an order is held responsible for its consequences. Hence it is not anybody and everybody who can issue orders; it is not everyone who dares issue an order. But in our province of Bengal everybody is a leader, everybody gives orders. And the leaders are the first to run away when the time comes to face the consequences of such an order. But why does the Government let the parents go and kill the offspring? The family of a man, whose grandson happens to die, becomes extinct—is it for this reason that the leaders of Bengal are to be converted into so many inert bodies like the idol of Jagannath? Aswini Babu is a Bengali Babu, he has done what he could and has made the worst display of Babuism. But who will provide those educated youths, who have lost their employment and have become marked men, with their bread and butter (lit. handfuls of food)?

They have not even a place to turn to for shelter. Has Aswini Babu given this matter a thought?

Many people are getting rather angry with us for our raking up and exposing the defects of our own house. Let them be angry if they will, but we know that our manly virtues will never be developed unless we walk in the path of truth. If our nation had any vitality it would have done to have hidden our inner defects. But the nation has become altogether lifeless—devoid of sensibility and devoid of the power of motion. We must now speak the plain truth and try to tread the righteous path; and it is thus alone that the nation will be aroused. It is this Aswini Babu who several times opposed the establishment of a National School at Barisal, saying that the Brajamohan College would serve the purpose of such a school. Just as Surendranath said loudly in the College Square that he would affiliate the Ripon College to the National Council of education and yet at last that same Ripon College is being fed on Government alms. In the same way Aswini Babu was not behindhand in letting off oratorical fireworks, but his Brajamohan College has come to be of the same plight as the Ripon College. Well let it be so, it does not matter much, for the system of education is better regulated if it be under the control of Government. What we are concerned with here is the professions which the Babus were once so loud in making. At the outset you indulged in any amount of blustering, bragged much about your being able to deliver India, and behaved indeed like so many Titumirs

* Titu while attacked by the soldiers sent against him boasted that he would swallow cannon balls. (Titumir was a fanatic Musalman rebel) ready to swallow up cannon balls,* but where is that display of words now? That same tongue that once used words of derision is now humbly pray-

ing for mercy because your personal interest is at stake now. You can say whatever your selfish instincts may prompt you, but your utterings are about to cost the whole of the population their life and honour. Is this your leadership? Is the country to be taken as delivered if you can ruin the interests of others? What do you say, Aswani Kumar, can you give us an answer to these questions?

27. The *Sulabh Samachar* [Calcutta] of the 26th June writes:—

The *Khulnavasi* has lately been making a number of very serious allegations against certain local schoolmasters. The *Hitavadi* has also drawn public attention to these allegations. Although the authorities so far have

absolutely taken no action on those complaints, the *Khulnavasi* of the 3rd June last has published certain most serious and disgusting statements regarding the character of Babu Peary Mohan Mukerjee, the Superintendent of the Students' Boarding House, which cannot be overlooked by anybody who has the purity of the Education Department at heart. If even a fraction of those allegations is true, the authorities ought to take steps forthwith to prevent Peary Babu from coming within the precincts of the school and the hostel.

28. The *Basumati* [Calcutta] of the 17th June takes exception to the new rule promulgated by the Bengal Government to the effect that henceforward scholarship-holders studying in private colleges shall be liable to be

Rules for the award of Government scholarships.

examined by two Inspectors appointed by the Director of Public Instruction and to be deprived of their scholarships if found wanting. What is the cause of being so suspicious about private colleges? Is it not a fact that private colleges often secure better results at the University examinations than Government colleges? Again, the number of scholarships for the Intermediate examination should be apportioned between Arts and Science instead of being lumped up together as has been done.

29. The *Manbhum* [Purulia] of the 20th June characterises as unfair and despotic the distinction made between private and Government colleges in the new scholarship rules promulgated by the Bengal Government.

30. The *Nayak* [Calcutta] of the 18th June says that Principal Bipinbihari Gupta has been granted an extension of service for one year. He looks young enough to serve Government for four years more. To dispense with his services would therefore be a loss to Government as well as to the Education Department.

31. The *Nayak* [Calcutta] of the 18th June ironically remarks that it is exceedingly glad to hear that Pandit Pramathanath Tarkabhusan has been promoted to the Provincial Educational Service and that its joy will be completed by the promotion of Pandit Rajendra Chandra Vidyabhushan to the same grade.

(e)—*Local Self-Government and Municipal Administration.*

32. Referring to the rumour that Government intends legislating against adulteration of food-stuffs, the *Sanjivani* [Calcutta] of the 15th June recommends that the law should provide for exemplary punishment in order that it would have a deterrent effect.

33. The *Muhammad* [Calcutta] of the 16th June heartily supports the agitation for the segregation of prostitutes outside the town.

34. The *Bangavasi* [Calcutta] of the 17th June remarks that it is much to be regretted that irregularities in water-supply should occur when there is a Chief Engineer to look to these things and anxiously awaits the report of the Committee appointed to enquire into the matter.

(f)—*Questions affecting the land.*

35. The *Samay* [Calcutta] of the 16th June takes exception to the fact of Mr. Bernard Coventry, the Director-General of Indian Agriculture, living at Simla during the hot season.

The Director-General of Agriculture living at Simla during the hot season.

ought now to be touring round the country inspecting the state of agriculture. Mr. Bernard was formerly an indigo-planter. Was he used to spending the summer in Simla during the agricultural season?

BASUMATI,
June 17th, 1911.

MANBHAM,
June 20th, 1911.

NAYAK,
June 18th, 1911.

NAYAK,
June 18th, 1911.

SANJIVANI,
June 15th, 1911.

MUHAMMADI,
June 16th, 1911.

BANGAVASI,
June 17th, 1911.

SAMAY,
June 16th, 1911.

BHARAT MITRA,
June 17th, 1911.

36. Commenting on the recent Resolution of the United Provinces Government in which prosperity of the Province has been referred to, the *Bharat Mitra* [Calcutta] of the 17th June remarks that a talk of financial progress of a Province which has been a favourite of famine and diseases since several years back is astonishing.

NIKAR,
June 13th, 1911.

37. In view of the fact that the repairs of the Samudrapur bridge near Contai in the Midnapore district have not yet been completed, the *Nikar* [Contai] of the 13th June says that if the work is not completed very soon cultivation will suffer through want of proper drainage of rain water. Besides this, if in the rains the embankment in front of the bridge gives way, the consequence will be disastrous.

BANGAVASI,
June 17th, 1911.

38. Referring to the apprehended obstruction of drainage by the Katwa-Barhao Railway now in the course of construction, the *Bangavasi* [Calcutta] of the 17th June remarks that numerous representations have been made on the subject to the authorities concerned, but it is not known what steps have been taken to remedy the evils complained of.

CHINSURA VARTA-
VAHA,
June 18th, 1911.

39. The *Chinsura Vartavaha* [Chinsura] of the 18th June prays to Lord Hardinge to reconsider the Sara Bridge Scheme before spending crores of rupees, the life-blood of the Indian people, on it; for, the strong and treacherous current of the Padma may at any time wash away or render useless any construction over it.

SAMAJ,
June 11th, 1911.

40. The *Samaj* [Calcutta] of the 11th June cannot approve of the idea of creating separate electorates for the election of Musalmans as members of the local bodies in the United Provinces. Such a policy of separation creates race-hatred and discontent in the country.

HITVARTA,
June 15th, 1911.

41. Commenting on the agitation of the Muhammadans of Allahabad for separate representation on local bodies, the *Hitvarta* [Calcutta] of the 15th June remarks:—

Separate representation causes clash of self-interests between two communities of the same country living under the same conditions and its result is injurious to both. But either for want of education or under the delusion of their "political importance" the Muhammadans are fond of separation and disunion which are the result of separate representation; and the present appear to be the days of the triumph of the Muhammadan demands for excessive rights.

The paper thinks that perhaps it is the result of this agitation of the Muhammadans that His Honour the Lieutenant-Governor of the United Provinces has invited opinions from all his Commissioners on the subject of separate representation; and noticing the chief points of His Honour's letter to the said officers observes:—

There is a saying in English that coming events cast their shadow beforehand. The speeches or letters of the authorities are the fore-shadow of the laws that govern the country. But we can pray to the authorities not to divide the Hindus and Muhammadans but to regard them as one for so long as they both live in the same country and under the same Government their interests too are identical.

HITAVADI,
June 16th, 1911.

42. The *Hitavadi* [Calcutta] of the 16th June writes as follows in regard to the proposed extension of the communal system of representation to the Municipalities and the District Boards in the United Provinces:—

The communal system of representation is objectionable in that it is sure to cause heartburning to the less favoured community. It was in his despair of carrying his reform scheme otherwise that Lord Morley had to accede to the demand for communal representation on behalf of Musalmans. Lord Hardinge himself has also observed that special privilege for any particular community means corresponding disability for the other communities. Again, when the system of communal representation was taken exception to in the Viceregal Council, Government was unable to support it on any other ground than that it stood pledged to grant such representation to the Musalman community.

In these circumstances, it is not a little surprising that Sir John Hewett should have invited opinion as to the expediency of extending the system to the Municipal and District Boards in his province. In his circular on the subject, Sir John has referred to the opinion of the Supreme Government as well as the Decentralisation Commission in favour of such representation. But then the support lent to this system by the Government of India was, as we have seen, but a lukewarm one, while the Decentralisation Commission recommend special representation for all minorities and not for one particular minority alone, and that in equitable proportion. Already in virtue of their right of electing representatives both by themselves as well as along with the other communities, they are returning more members to the Legislative Councils than is warranted by their numerical proportion. Many officials are not advocates of such representation, and foresighted men among the Musalman community itself, who have the welfare of the country as a whole at heart, are in disfavour of it.

This special representation has created ill-blood between Hindus and Musalmans during the last two years, and any extension of the system to Municipal and District Boards is sure to intensify the mischief. It is therefore hoped that Lord Hardinge will warn the United Provinces Government against the mischievous character of its contemplated course.

43. The *Jasohar* [Jessore] of the 10th June protests against the ecclesiastical charges of the Government of India on the ground that the Indians have strong religious faiths of their own and stand in no need of the teachings of a foreign religion.

44. Referring to the question of reducing the military expenditure of the Government of India, the *Jasohar* [Jessore] of the 10th June says that the standing military force in India is, in the opinion of many people, much in excess of the country's requirements and maintained at a high figure for the requirements of other British possessions. Under the circumstances the British Government ought, in justice to the Indians, to relieve them of the cost of maintaining the extra force.

45. The *Samaj* [Calcutta] of the 11th June is glad of the report that a reduction of the Indian standing army is contemplated, but is sorry that Indian troops are to be disbanded. Will it be good for the Empire to have the Indians lifeless?

46. The *Bharat Mitra* [Calcutta] of the 17th June says that those who are against reduction in the Indian army had formerly the fear of a Russian invasion as their plea, but now when Russia has made peace with the English they apprehend an invasion from China. The paper thinks that the apprehension is groundless, for if China ever dreams of attacking India the English can likewise attack the Chinese possessions in the sea and may easily advance up to her capital. As long as China does not improve her naval power like Japan there is no cause for the English to fear. It is therefore evident that no foreign Power can attack India and that she is at present safe. Under such circumstances it is the duty of the Government to place confidence on the loyalty of its subjects and reduce its military expenditure.

47. The *Murshidabad Hitaishi* [Murshidabad] of the 14th June complains that the munificent grants which are being made by the Raja Bahadur of Lalgola for water-supply, sanitary improvements, and charitable dispensaries in the Murshidabad district, are being utilised by the authorities only to lighten

JASOHAR.
June 10th, 1911.

JASOHAR.
June 19th, 1911.

SAMAJ.
June 11th, 1911.

BHARAT MITRA.
June 17th, 1911.

*MURSHIDABAD
HITAISHI.*
June 14th, 1911.

their own burdens without the public being much benefited thereby. Government and the District Board are performing with other people's money the works which they are bound to do with their own. As regards the Berhampore College, the Cossimbazar Raj Estate has to maintain it owing to the avowed incapacity of the Government to do so. In recognition of this munificence on the part of the Raj Estate, the authorities are interfering in every way with the management of the College and threatening it with disaffiliation. The paper concludes by saying that notwithstanding splendid local charity the wants of the district are not being attended to.

MUHAMMADI,
June 16th, 1911.

48. Muhammad Sahabuddin, Pachapukur, Post Office Durwani, zilla Rungpore, a subscriber to the *Muhammadi*, writes

A postal complaint.

to its issue of the 16th June to complain that his

paper is not regularly delivered by the postman. Not having received his paper for some time he went to the hât at Babu Jhar, for it is there that the peon delivers letters, etc., for Pachapukur and adjacent villages, not deigning to honour them with a visit. He met, as he had expected, the peon there, but when asked whether he had any letters or papers for the correspondent, the peon flatly denied having any such, but upon the correspondent's persisting in pressing to look for papers and letters the peon at last produced a copy of the *Muhammadi* as well as a letter from its editor, addressed to the correspondent, from his bag. In the course of the colloquy the peon not only gave saucy looks but saucy answers.

BASUMATI,
June 17th, 1911.

49. In many post offices, writes the *Basumati* [Calcutta] of the 17th June, posts carrying a salary of Rs. 40 per month each are being filled up with graduates.

The initial value of a graduate in the Postal Department is therefore Rs. 40 per month with prospect of increments. A graduate who secures a post of Rs. 40 in the department may thank his stars for being able to earn a modest livelihood, but he blocks the prospects of the poor clerk on Rs. 20 under him. We shall, therefore, be glad to see that the craze to appoint graduates has not proved ruinous to apprentices who have passed the Matriculation test and to clerks on Rs. 20 a month.

BASUMATI,
June 7th, 1911.

50. The law relating to the Postal Department of the Government of India, writes the *Basumati* [Calcutta] of the 17th June, will soon be amended. We take this opportunity to pray to the authorities that provision should be made for carrying twenty, or at least sixteen, tolas for a quarter anna postage in cases of newspapers; for, vernacular newspapers seldom reap the benefit of the provision for carrying forty tolas for half-anna postage. We also pray for a provision for carrying five tola newspapers for a postage of half-pice. There should also be half-pice single and one pice return post cards of small size. We advise all newspapers in India to agitate in the matter.

SAMAY,
June 16th, 1911.

51. The *Samay* [Calcutta] of the 16th June expects that consistently with the principle on which the Government of India has determined to abolish exportation of Indian opium to China, it should promulgate stringent measures to reduce the consumption of

wine within its own dominions. Again, many people are afraid that the opium agreement with China will, by cheapening opium in India, increase the opium-eating habit of the Indians. It is hoped that the authorities will see that this does not happen.

HITAVADI
June 16th, 1911.

52. The *Hitavadi* [Calcutta] of the 16th June says that many will be glad to see Mr. Vincent succeed Mr. Macpherson as Legislative Secretary to the Government of India. By his judicial acumen Mr. Vincent has pleased both the government and the Muzaffarpur public

MUHAMMADI,
June 16th, 1911.

53. The *Muhammadi* [Calcutta] of the 16th June is glad that a good writer and able Judge like Mr. Vincent has been appointed Legislative Secretary to the Government of India.

SULABH SAMACHAR,
June 16th, 1911.

54. The *Sulabh Samachar* [Calcutta] of the 16th June writes:—
The recent order of the Government of Bombay Government and Sivaji's Tomb. taking over Sivaji's tomb in Raigarh Fort to be

preserved under the Ancient Monuments' Act has given great public satisfaction. Every Hindu in the Bombay Presidency will be grateful to Government for this excellent step.

55. Referring to the appointment of zamindars as Honorary Munsifs in the United Provinces, the *Bharat Mitra* [Calcutta] of the 17th June expresses its opinion that it would have been better if the Government had established *panchayets* instead of making such appointments.

Appointment of Honorary Munsifs in the United Provinces.
Police and education. 56. Reproducing from the *India Gazette* the figures showing the Government expenditure on police and education, the *Bharat Mitra* [Calcutta] of the 17th June makes the following remarks:—

Does India stand more in need of police or education? The income of opium has been reduced and the Imperial Legislative Council has before it the Elementary Education Bill of Mr. Gokhale. So the Government should consider these figures.

57. The *Hitavarta* [Calcutta] of the 15th June writes:—

Gambling among the English. The English boast of being very pious and express always hatred for gambling but to wager lacs of rupees in horse races is no gambling in their peculiar morals. Every year lacs nay crores of rupees are wagered in races and people of all ranks take part in them. Many are ruined, but it is forbidden to utter a single word against it. Recently the Bombay Government endeavoured to moderate this highly injurious gambling, the result of which has been that the Anglo-Indian papers have commenced to hurl abuses on the Governor of Bombay.

III.—LEGISLATION.

58. The *Muhammadi* [Calcutta] of the 16th June says that the opinion expressed by certain public bodies in this country on Mr. Gokhale's Elementary Education Bill is really of an astounding character. The Syndicate

The Elementary Education Bill. of the Calcutta University in expressing their opinion on the measure had violated truth as also abused their authority. The opinion expressed by the Commissioners of the Cossipore-Chitpur Municipality is also in direct opposition to that of the rate-payers they represent, for it is a notorious fact that the Musalmans of that locality are not only supporting some schools at present, but are ready to pay a permanent contribution in aid of education. The fear of subversion of discipline and abandonment of ancestral occupations, as a result of compulsory education of the masses, expressed by the Municipality, is really ridiculous. There is little chance of the recipients of such education interfering with the monopoly of public appointments at present enjoyed by the higher classes. If the reading of the sons of the rich and the poor in the same school be subversive of social discipline then all existing schools should be abolished, for in them the sons of both these classes are found reading together. It is true that education is bound to awaken legitimate aspirations in its recipients, but then the awakening of such aspirations is only the indirect, though main, object of Mr. Gokhale's proposed measure. The reasoning of the above municipality is on a par with that of the Hon'ble Abdul Majid, who has expressed the fear that *khansamas* and *baburchis* will be difficult to be had if Mr. Gokhale's Bill becomes law. Government will not surely attach any importance to expressions of opinion like these.

59. The *Samay* [Calcutta] of the 16th June says that, wherever *Ibid.* introduced, the scheme of compulsory elementary education has become successful. It has been

successful not only in Europe and America, but also in Japan, the Philippines, and even in Baroda. In Baroda 79 per cent. of boys and girls now receive education against only 21 per cent. in British India. Nothing but compulsion can induce all parents and guardians to educate their children and wards. On these considerations the writer supports the Hon'ble Mr. Gokhale's Elementary Education Bill.

BHARAT MITRA,
June 17th, 1911.

BHARAT MITRA,
June 17th, 1911.

HITAVARTA,
June 15th, 1911.

MUHAMMADI,
June 16th, 1911.

SAMAY,
June 16th, 1911.

SULAH SAMACHAR.
June 16th, 1911.

60. The *Sulah Samachar* [Calcutta] of the 16th June 1911 writes :—

The Elementary Education Bill. Mr. Gokhale's Elementary Education Bill, though it has attracted considerable attention from the public, cannot yet be said to have received the measure of attention it deserves. Only in Bengal have steps been taken under the leadership of Mr. Sarada Charan Mitter to educate the public on the Bill, so to speak, and to enlist their support in its favour. The Calcutta University Syndicate has lately come in for some measure of public reproach for having in a way opposed the Bill. Of course, the other Universities may be expected to give their views on it independently, without being influenced by the opinion of the Calcutta University. And, after all, the attitude of that University does not seem to be so very reprehensible as it is made to appear. It supports the object of the Bill but demurs as to the present being a suitable time for the increased outlay which it foreshadows. The University cannot advocate fresh taxation in connection with this Bill. This is very proper. Even the organisation abovementioned which has been established to explain the objects of the Bill similarly expressed its apprehensions regarding the financial aspect of the Bill. Government is fully aware of the importance of the spreading of education among its subjects, and has already set itself to establish industrial, technical and other schools in the country, besides spending money freely for collegiate and secondary education. And before the work already taken in hand is accomplished it will be a serious thing for Government to take up additional burden. There is, however, no denying the acute need for the education of the masses, but the problem is most difficult, and its solution depends on money. It behoves the richer sections of the people to come forward to help Government out of this difficulty. Why should not some other noblemen for example come forward to imitate the Maharajas of Benares and Darbhanga in their munificent aid towards University and Collegiate education? There will be no room for public opposition to this Bill if the rich zamindars come forward betimes to help Government by assisting in the extension of primary education.

BASUMATI.
June 17th, 1911.

61. The Calcutta University, writes the *Basumati* [Calcutta] of the 17th June, has, in protesting against the Hon'ble Mr. *Ibid.* Gokhale's Elementary Education Bill, spoken of the

want of good teachers in the country. Considering how the University sends out hordes of educated youngmen every year, and how all departments of profession and service in which educational qualification is required swarm with educated men, the complaint of want of good teachers, so far at least as elementary education is concerned, is somewhat strange. Unless the standard of fitness in the case of teachers is made exceptionally high, there can possibly be no want of them as the University apprehends. Again, in the nafassal a domestic servant cannot be had for less than 3 or 4 rupees a month, besides food and clothing, which means an additional 6 or 7 rupees, and also bukhshas, puja gifts, etc. But in many high schools the lowest teachers get Rs. 8 or 9 only a month. On this scale of pay the University cannot expect to secure the services of able men as teachers. If teachers of elementary schools are paid at rates ranging between Rs. 15 and 20 per month, there will be no want of good men to make Mr. Gokhale's scheme successful. Where the teacher's pay will be Rs. 15, Government will pay Rs. 10 and the villagers or the District Board Rs. 5. Fees realised from students will be taken by the Government. Where the average population of a village is 500, it will not be necessary to have a school for every two villages. Again, the Calcutta University is afraid lest the acceptance of Mr. Gokhale's scheme should prevent the authorities from giving sufficient help to secondary education. Such a fear is, in our opinion, altogether groundless, for the educational expenditure of the Government of India is, as it stands at present, very low, compared with that of other civilised Governments in the world; and we have consequently a right to expect a greater liberality on the part of our Government in the matter of educational expenditure. Moreover, in view of the unwillingness of the Government of India to spend large sums of money on education, Mr. Gokhale has proposed to take fees from students. Mr. Gokhale's scheme will not, therefore, prove very costly to the Government.

As regards the argument adduced by the Commissioners of the Cossipore-Chitpur Municipality to the effect that universal primary education will induce lower class people to hate their family professions and desire for occupations befitting "gentlemen," we must say that the Commissioners are thoroughly mistaken. It is only so long as education is limited to a very small number of people that it gives to educated men a pampered idea of their importance. Mass education does away with this evil and makes people better fitted to follow, and prosper in, the callings of their fathers, however humble.

62. The *Sanjivani* [Calcutta] of the 15th June characterises the opposition of the Cossipore-Chitpur Municipality and Mr. Gokhale's Elementary Education Bill as evincing extreme narrowness and selfishness. The Municipality has expressed the fear that when the sons of labourers shall have received elementary education they will no longer be willing to do manual labour. Those who can say this have never studied the history of civilised countries. Are not labourers in all civilised countries men of some education? Are not, again, people the better labourers and agriculturists from the very fact of their having received some education? Besides, sheer necessity will compel men to become labourers, for posts can never be expected to be so plentiful as to fall to the share of every man in the country who has received some amount of education.

A correspondent of the *Englishman* has taunted the supporters of Mr. Gokhale's Bill with being men all belonging to the agitator class. But were the 17 non-official members and the two official members who expressed themselves in favour of the Bill in the Viceregal Council all agitators? Are Sir Gurudas Banerjee, Mr. S. P. Sinha and Mr. T. Palit agitators? It is a pity that many cannot see the plain truth that the Bill has the support of every body who has the welfare of the country at heart.

63. The *Nihar* [Contai] of the 20th June has the following:—

The opponents of Mr. Gokhale's Bill object to the compulsory character of the measure and plead the poverty of the Indian people as a reason against any fresh taxation. But the poor in India are not poorer than the poor in other countries. They are rather better off, for they have almost always, unlike the poor elsewhere, a roof to shelter them. Again, the education cess will not have to be paid by the poor but by men of competence who should not grudge any additional imposition for so good an object. As for the compulsory character of the measure Government has made vaccination compulsory and has also introduced plague inoculation for the good of the people themselves. Why not then education also?

The rich and the educated in the land have arrayed themselves against this measure, and no wonder. They are afraid that if the masses receive education they will claim equality and not be so prompt to render the homage which they have so long rendered to their betters. There are also more selfish motives at work. For once the masses are educated they will no longer be an easy prey to greedy lawyers, extortionate zamindars and avaricious money-lenders. It is a thing to be glad of that the Musalman community is in favour of this beneficial measure, which is sure to be introduced into this country sooner or later.

64. Thanking Mr. Gokhale for the pains he has taken in preparing the Elementary Education Bill, the *Hitvaria* [Calcutta] of the 15th June supports the Bill subject to the following amendments:—

(1) That during the period of five years made compulsory for a boy to be at school his actual attendance must amount to at least three years.

(2) That the provisions for compulsory education should not be made applicable in case of girls as under the present circumstances it cannot be acceptable to the majority of the people.

(3) That compulsory education should be made free in the beginning as the people of India being very poor most of them will not like to send their boys to schools if made to pay for it.

(4) That two-thirds or at least half of the cost of compulsory education should be borne by the Government.

SANJIVANI,
June 15th, 1911.

NIHAR,
June 20th, 1911.

HITVARIA,
June 15th, 1911.

(5) That the tax-payers should be given the privilege of sending in their elected representative to voice their views on the managing body.

65. With reference to the announcement by Government that the

The Calcutta Improvement Bill will be passed into law in the ensuing rainy season, the *Hitavadi* [Calcutta] of the 16th June remarks that it is not yet too late to point out the defects of the measure, and that the Indian members of the Bengal Legislative Council should bestir themselves in the matter.

IV.—NATIVE STATES.

HITVARTA,
June 16th, 1911.

66. While giving the substance of the speech delivered by the Maharaja of Mysore on the occasion of opening an Advisory Council in his State, the *Hitvarta* [Calcutta] of the 15th June observes that making continuous progress in its administration the Mysore State is leaving behind the British Government which is proud of its Western civilisation.

67. The *Bihar Bandhu* [Bankipore] of the 17th June remarks that the speech of the Maharaja of Mysore is interesting and instructive not to the local public only, but to all Indians.

Ibid.

68. The *Hitavadi* [Calcutta] of the 16th June recommends the formation of advisory committees in all Indian provinces on the model of that in Mysore, where the members will be able to speak out their mind freely without being fettered, as in the Legislative Councils, by vexatious rules and regulations.

BIHAR BANDHU,
June 17th, 1911.

HITAVADI.
June 16th, 1911.

BIHAR BANDHU,
June 17th, 1911.

BASUMATI,
June 17th, 1911.

NAYAK,
June 20th, 1911.

VI.—MISCELLANEOUS.

69. The *Bihar Bandhu* [Bankipore] of the 17th June proposes that on the Coronation day all the Indians should pray to God Prayer for His Majesty. for long life and prosperity of His Majesty.

70. The *Basumati* [Calcutta] of the 17th June says that in view of the ensuing Coronation of King George V in London The Coronation. all India is praying for His Majesty's health and prosperity. His Majesty is not unknown to the Indians and they are eagerly awaiting the time when they will greet him for the second time to their country. *Vive le Roi ! Vive la Reine !*

71. The *Nayak* [Calcutta] of the 20th June writes:—

The Coronation in England and in India. Their Majesties the King-Emperor and the Queen-Empress will be crowned in England on Thursday next. This ceremony will be real Coronation since it will be performed according to Christian rites, whereas the function to be held at Delhi will be nothing but a Durbar. Poor as we are we can only offer Their Majesties our good wishes. May Their Majesties live long, and may the blessings of all the gods be showered upon them and make their happy reign long and peaceful.

We cannot grasp the real significance of what is called constitutional monarchy. To us our Sovereign is a god. His Majesty's gracious visit to India will, we know, bring in every blessing to this country. And so all of us loyal Indians ardently wish that we may be allowed to see our Sovereign without any obstacle and without any difficulty. This is our humble prayer to His Excellency the Viceroy.

72. Somebody whispered in our ear, writes the *Nayak* [Calcutta] of the 21st June, that the Bengali editor of a newspaper Delhi Durbar Honours. will be made a Rai Bahadur on the occasion of the ensuing Delhi Durbar. We ask, why not give a Mahamahopadhyayaship to Dr. Ashutosh Mukerjee, Sarasvati? If a Maharaja of Oudh can be a Mahamahopadhyaya, if Kavirajes can be Mahamahopadhyayas, why cannot Dr. Ashutosh? We shall be glad to see him decorated with this distinction.

NAYAK,
June 21st 1911.

73. The *Nayak* [Calcutta] of the 20th June is grieved to hear that only four representatives of the Press in the United Provinces will be invited to the Delhi Durbar.

Such a thing was not done even by Lord Curzon during the Durbar of 1903, and the paper fails to understand why a departure is going to be made on the present occasion. His Majesty the Emperor will hold this Durbar in person, and it will cause not a little disappointment and discontent if only a few members of the Press are invited and the rest are left out. The *Nayak* hopes that His Excellency the Viceroy will not allow such a thing to be done.

NAYAK.
June 20th, 1911.

74. It is rumoured, writes the *Nayak* [Calcutta] of the 21st June, that only three Judges of the Calcutta High Court will be invited to the ensuing Delhi Durbar. Why this economy? Among newspaper editors, also three Anglo-Indians and three Indians will, it is said, be invited. We do not know who these fortunate Indians will be.

NAYAK,
June 21st, 1911.

75. The *Hitvarta* [Calcutta] of the 15th June, while congratulating the Honour to the "Abhyuday." "Abhyuday" of Allahabad at the distinction of being specially invited to the coming Delhi Darbar, highly praises the United Provinces Government for this recognition of merit.

HITVARTA,
June 15th, 1911.

76. The *Sama* [Calcutta] of the 11th June cordially endorses Sir Subramanya Iyer's proposal of making a present of a costly jewel to the King as an offering from his Indian subjects. It is an excellent idea and should be carried out by all means.

SAMAJ,
June 11th, 1911.

77. Having come to know that it has been settled to observe the weighing ceremony of Their Majesties the King and Queen on their visit to India, the *Shiksha* [Arrah] of the 15th June recommends that the riches employed in the ceremony be given to the proposed Hindu University.

SHIKSHA,
June 15th, 1911.

78. Referring to the representation made by a Shia in the *Indian Daily News* to the effect that the period of the King-Emperor's stay in Calcutta will correspond with that of the Muharrum festival, a season of deep mourning for the members of his sect, the *Bangavasi* [Calcutta] of the 17th June remarks that the representation deserves all serious attention. There is yet time to set matters right.

BANGAVASI,
June 17th, 1911.

79. Supporting the prayer of the *Sri Venkateswar Samachar* of the 9th June that in commemoration of His Majesty's visit to India arrangements be made for the protection of cows, the *Mithila Mihir* [Darbhanga] of the 17th June remarks:—

MITHILA MIHIR,
June 17th, 1911.

Indeed this proposal is very proper and beneficial, for the destruction of cows and the dearness of milk are the chief causes of the terrible diseases such as plague, cholera, malaria, etc., and of horrible famines in India. Nothing can be happier than the orders prohibiting cow-slaughter in honour of the coming Delhi Durbar.

The same paper writes a separate article on this subject in which Mr. Jasawalla has been praised for his sustained efforts to stop cow-slaughter, and hope has been expressed that he will be assisted in this work of public good by every well-wisher of the country.

In this article attempt has been made to show at some length that the reason why the cultivators who form the bulk of the Indian population have to live a miserable life, although the Indian soil is very fertile, is that a sufficient number of cattle for agricultural purposes are not available, and their dearness is evidently due to the fact that lacs of them are daily slaughtered, seriously injuring the supply of milk and consequently the health of a large number of people.

80. The *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the 15th June heartily supports Mr. Jasawalla's proposal to send a deputation to England, composed of two Mussalmans, two Parsis, and several Hindus, to wait upon the Emperor with a memorial for the prevention of cow-slaughter.

**SRI SRI VISHNU PRIYA
O-ANANDA BASAR
PATRIKA,**
June 15th, 1911.

The memorial, a copy of which has been sent to the paper, is a most reasonable one. It points out that the wholesale slaughter of kine is not only a cause of agricultural deterioration, but also a prolific cause of ill-health. It is from the cow that the Indians derive their most nutritious articles of food, such as milk, curds and ghee. But as for reasons explained in the memorial it is cows that are mostly slaughtered, these articles have not only become scarce and high-priced, but are also extensively adulterated. For those who cannot do without beef, such as the European soldiers, supply of salted beef from Australia can be arranged for. The writer hopes that volunteers will offer themselves to procure signatures to this important memorial.

SAMAJ,
June 16th, 1911.

81. Referring to Mr. K. S. Jasawalla's petition to Emperor George V, in which His Majesty has been prayed to forbid the slaughter of cows in India for feeding British soldiers and to order the importation of salted beef from Australia for the purpose, the *Samaj* [Calcutta] of the 16th June hopes that His Majesty will be gracious enough to grant the prayer for the good of India. The writer thanks the management of the Indian (?) Peninsular Steam Navigation Company for consenting to carry, free of charge, the 12 Indian gentlemen who will proceed to England to lay the matter personally before His Majesty.

JASOHAL,
June 10th, 1911.

82. The rumour that the partition of Bengal will be modified or annulled on the occasion of the King-Emperor's ensuing visit to India has, writes the *Jasohar* [Calcutta] of the 10th June, made the Bengalis jubilant with hope. They expect that the King-Emperor will, on coming to Calcutta, annul the partition, which is the source of endless troubles to them, and thus cause their hearts to be filled with love and gratitude for His Majesty. Will this expectation be fulfilled?

SAMAJ,
June 11th, 1911.

83. In cordially approving of the King's expressed wish that no extravagance be permitted on caskets, etc., to enclose addresses to His Majesty, the *Samaj* [Calcutta] of the 11th June remarks:—

This shows his greatness and love for his subjects. Why else should he occupy the high position he has been called by God to fill?

84. The *Hitavadi* [Calcutta] of the 16th June is delighted to find in the Emperor's counsel against the use of costly caskets to enclose addresses an evidence of his generosity and solicitude for the public weal, and hopes that the advice will be followed by public bodies in this country.

HITAVADI,
June 16th, 1911.

85. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 15th June writes as follows:—

Our Emperor—His generosity and how he should be received. The more we are hearing of our Emperor's generosity and sympathy for Indians the greater are becoming our love, admiration and reverence for him. Our Emperor knows that his Indian subjects are poor, and he has therefore declared that it would give him pleasure if the Indian people did not go to any extravagant expense over his reception, and if all sums that the Indians might choose, in the exuberance of their loyalty, to spend for the purpose were devoted to objects of public utility. Words more becoming of the Emperor of India could hardly be conceived. After his visit to India as Prince of Wales, our Emperor has frequently given expression to the sympathy which he feels for the Indian people. "It is indispensable for us to evince deep sympathy for the Indian people"—these words of his should be inscribed in letters of gold on the walls of every public office in India.

The Indian Princes and Chiefs and the more thoughtful among their subjects have been rendered a little uneasy by the prospect of expenditure, which the reception of their Sovereign must necessarily entail. But the gracious words of the Emperor ought to go far to reassure them. We spend money on all festive occasions. Why not then on the occasion of the auspicious visit of our honoured Sovereign? Only the expenditure should not be extravagant and should as far as possible be applied to works of public utility.

The pageant in Calcutta (for the occasion demands a pageant) should take the form of an immense *sankirtan* procession with flags and music, in which

members of all communion should take part and invoke blessings on our august Emperor. Entertainments like music and dancing, such as the vulgar delight in, should also be provided in a moderate degree.

86. The *Sulabh Samachar* [Calcutta] of the 16th June writes :—

In praise of the King.

The recent expression of opinion by His Majesty against expensive caskets being used to enclose addresses to him on the occasion of his visit to India next cold weather is worthy of him—it is indicative of his philanthropic spirit. It is a small thing, but it shows what a fine heart he has. It is a great good fortune for the people to have such a one for their ruler. May he live long!

87. Noticing the hard labours of the poor prisoners at the Buxar Jail

Buxar Jail prisoners and the in preparing tents for the Delhi Durbar, the *Hindi Bangavasi* [Calcutta] of the 19th June asks

if there is any hope of their being compensated by their release from jail on the occasion of the Durbar.

88. Referring to Mr. Asquith's statement in Parliament that India has been properly represented in the Imperial Conference, the *Bihar Bandhu* [Bankipur] of the 17th June says that in the face of the Indian representative several resolutions unfavourable to the interests of India went unopposed. It is simply by way of consolation to the Indians, remarks the paper, that India has a representative in the Conference.

89. The *Samaj* [Calcutta] of the 11th June is glad that Mr. Ramsay Macdonald, M.P., is to be the next President of

The next Congress.

the National Congress. One can confidently expect that under his leadership all the old differences of opinion will be removed and the Congress will gain a new life.

90. The *Samaj* [Calcutta] of the 11th June hopes that the Viceroy will be graciously pleased to show his nobility of "The petition of a mother who has lost her son."

heart by acceding to the prayer for pecuniary aid submitted to him by the widowed mother of the late Charu Chandra Ghosh, an accused in the Howrah gang case, whom the courts have declared innocent.

91. The *Sri Sri Visnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 15th June commends to the favourable notice of Sir Edward Baker the memorial for pecuniary help submitted by the mother of the late Charu Chandra Ghosh, an acquitted accused in the Howrah gang case.

92. The *Hitavadi* [Calcutta] of the 16th June is confident that Sir Edward Baker will not disregard the petition for pecuniary help submitted by the mother of the late Charu Chandra Ghosh, an accused in the Howrah gang case, and assures him that he will earn the heartfelt thanks of the people of the Province by granting her prayer.

93. The *Sulabh Samachar* [Calcutta] of the 16th June writes :—

Ibid.

The widowed mother of Charu Chandra Ghosh, an accused in the Howrah gang case who has been acquitted but who died before judgment was delivered, has presented a petition to the Lieutenant-Governor praying for pecuniary help to support two of Charu's sons. The public await with eager expectancy the order which the merciful Lieutenant-Governor may pass on this prayer.

94. The *Jasohar* [Jesore] of the 10th June says that the Governments of

Bengal and Eastern Bengal and Assam are simply wasting money on the two newspapers they are subsidising in the two provinces. It is patent from the manner in which these two papers are being

conducted that the gentlemen who edit them have no heart in their work. The language which they write is unintelligible, and the sentiments they express fail to touch people's hearts. The only purposes that the papers are serving are the wasting of public money, earning a bad name for the Government, and proving the Government's distrust of the people. It is rumoured that Lord Hardinge has been able to gauge the situation and desires to discontinue the grant of subsidies.

The subsidised newspapers in Bengal and Eastern Bengal and Assam.

SULABH SAMACHAR,
June 16th, 1911.

HINDI BANGAVASI,
June 19th, 1911.

BIHAR BANDHU,
June 17th, 1911.

SAMAJ,
June 11th, 1911.

SAMAJ,
June 11th, 1911.

SRI SRI VISNU PRIYA-O-ANANDA BAZAR PATRIKA,
June 15th, 1911.

HITAVADI,
June 16th, 1911.

SULABH SAMACHAR,
June 16th, 1911.

JASOHAR,
June 10th, 1911.

BHARAT MITRA,
June 17th, 1911.

95 Learning from the Empire that the Government proposes to discontinue its subsidies to newspapers, as the "The best and the cheapest way." measure appears to have proved a failure, the *Bharat Mitra* [Calcutta] of the 17th June suggests that the best, the cheapest and the most effective way for the Government to make its views known to the public will be to issue press communiques and compel the unofficial newspaper that might have misrepresented the official views to publish the same.

NAYAK,
June 16th, 1911.

96. The late Babu Indranath Banerji, writes the *Nayak* [Calcutta] of the 14th June, once asked us to write an article describing the miseries to which the Babu politicians would be reduced if the English were to forsake the country, giving them an opportunity to put their ideas of *swaraj* into practice. As a matter of fact, we English-educated Babus are like dolls dancing on the palms of Englishmen. The education which makes Babus of us, and gives us our food whether we are in service or in some profession, is established by the English. Our *swadeshi*, *swaraj* and boycott, our political efforts and aspirations are all kind gifts of the English people. Our political ideas we have taken from English historians, and our public men are imitations of English politicians. On the other hand, English education and the superficial imitation of English habits and manners have made us perfectly worthless, a miserable mixture of Anglicism and *swadeshim*. Godless Anglicised Babus, always dependent on others—what becomes of us if the English leave this country? Our *swaraj* is but another name for faction. A little ill-feeling between Surendra Nath Banerji and Upendranath Sen is going to destroy the *swaraj* of Bengal. Our extremism and moderation, our loyalty and disloyalty are but plays of our passing whims. We do not know what we do, and what we say. We do not realise that the English have been protecting us as a bird protects its young under its wings. We do not know how many Pathans, how many Gurkhas, how many Rajputas, how many Sikhs there are in Calcutta. Innumerable *gundas* live in Calcutta waiting for opportunities to plunder and oppress. All Bengal is in a manner covered with Peshwaris. If to-day the strong hand of the English Government is withdrawn from the country, the Babudom will disappear in a minute and the Babus will be extirpated—there will be ghost's dance all over the country. Then there are the Nepalese and the Bhutanese on the north, the Chinese on the east, the Rajputs, Sikhs and Pathans on the west, and Nizam's people on the south ready to pounce on the Babus. During the last days of Moghal supremacy the Bengalis had strength in their arms and vigour in their minds, and knew how to fight. Bagdis, Goalas, Kaivartas and Podas in Bengal were very powerful. Bengali Brahmins and Kayasthas could play with swords, use fire-arms and even commit dacoity. At that time Bengalis were Hindus and strong and self-respecting. But still they had to live in constant dread of Mahratti freebooters. And what are the Bengali Babus of the present day? Had they but known themselves, they would never have been dissatisfied with British rule or created anarchism in the country.

NAYAK,
June 16th, 1911.

97. In continuation of the above, the *Nayak* [Calcutta] of the 14th June (?) writes as follows:—

Ibid. We owe an explanation to the public for raising the question, what would happen to us if the English were to leave this country? And our explanation is this. Our political Babus have a hundred eyes open to see the shortcomings of the British Government and the English people, but are blind to their own. This is unfair, unmanly.

When the *swadeshi* agitation was in full swing it was suggested that all people using foreign articles and supporting Lord Curzon's policy should be excommunicated. The *Nayak* then took exception to this idea of excommunication, saying that the body of Babus had no society and no home, and was, on that account, severely taken to task by Babus Surendra Nath Banerji and Bhupendra Nath Basu. Then came a period of terrible social persecution. People were excommunicated for using Liverpool salt, wearing Manchester cloths, and purchasing foreign-made glass bangles for their wives. The *Regalee* and *Amrita Bazar Patrika* in the press and Surendra Nath, Bipin Chandra and Bhupendra Nath on the platform supported and strengthened this policy of

excommunication. Life became unbearable to many a poor man in both Bengals—a wail rose from Bengal villages. On the other side of the picture, see Babu Bhupendranath Basu marrying his daughter with a son of Raja Binoy Krishna Dev Bahadur of Sobhabazar, a gentleman well-known for his attachment to Lord Curzon, his support of the partition of Bengal and his disapproval of the *swadeshi* movement. Babu Surendranath and many other *swadeshi* writers and preachers were invited on that occasion and heartily enjoyed a sumptuous feast in the Raja Bahadur's house. So shameless are our leaders that long accounts of the marriage and the marriage of another son of Raja Binoy Krishna were published in the *Bengalee*. We do not blame the Raja Bahadur, nor have we ever blamed him. He is an honourable and courageous man, ever consistent in his conduct. It is our double-faced, self-aggrandizing, dishonest leaders whom we blame and censure. It pains us to say—but still we must say—that when the police took the field with energy and activity and began to make searches and arrests everywhere a great leader of *swadeshism* stocked his house with five hundred rupees' worth of foreign articles bought at Whiteaway and Laidlaw's in a half-price sale. Another Babu *sahib*, who had withdrawn his custom from the Army and Navy stores again became a constituent of the firm. Do Surendranath, Narendranath, Ashutosh, Asvinikumar Ambikacharan, Ananda Chandra, Anathbandhu, Yogesh Chandra and others retain even a fraction of the *swadeshi* fervour which they expressed in 1905-1906? In those days Surendranath used to boast of his Brahminism, exhibit his sacred thread, take the name of religion, prove the contamination of foreign salt and sugar with beef and pork, and then induce Hindus and Musalmans to take the *swadeshi* oath. But despite all this he has eaten the leavings from Messrs. Kellner & Co.'s tables, sojourned in England, and eaten of the same table with high officials. And Narendranath, the inaugurator of boycott, the critic of Jamalpur riots and the president of the Sivaji festival,—he has taken a big somersault and turned a full-fledged loyalist. All this induces us to say that you Babus who are merely given to play the patriot and atheists, busy with the things of the world, are unable to stand without the support of the English. Those whom a sharp rebuke leads to break the oath they took in the name of God, if such men are not atheists, we do not know who are. You have no strength of mind, no force of conviction. Without the support of the English you are bound to roll in the dust like an inert, lifeless mass of flesh. The late Indranath Banerji predicted failure for the *swadeshi*, *swaraj* and boycott movements on the ground that they were not based on religion, and he was right. We now beseech our English-educated Bengali Babus to know themselves, to know their relation with the English, to know their past history, and slowly proceed in the path of religion.

98. The following appears in the *Nayak* [Calcutta] of the 20th June under the heading noted in the margin:—

NAYAK
June 20th, 1911.

The Madras tragedy. It is reported in last Sunday's *Statesman* and in the *Journal*, which is the Sunday edition of the *Englishman*, that Mr. Ashe, the Collector of Tinnevelly, has been shot dead by a Brahmin *vakil* at a railway station near Tinnevelly. The assassin has escaped the punishment of the law by killing himself within the station latrine where he had taken refuge. It is not at all strange that a Brahmin who becomes a secret assassin should meet with a fate at once terrible and abominable.

We have said before more than once that such secret assassinations have their origin in sin, and that none but cowards can commit such acts. Deeds of such suicide and assassination never exalt a community, but only encourage brutality and cowardice. Hence it is as much bounden to the subjects to root out such diabolical terrors by means of social punishment as it is the duty of the rulers to repress such outrages by the exercise of the ruling power. No noble object has ever been achieved by any nation in any country by perpetrating sinful deeds like this. If as a result of English education the propaganda of such diabolical murders be spread among the Hindus of India, their community is bound to go to ruin. The *Puranas* say that the Brahmin who commits murder or thirsts after human blood becomes a *Rakshasa* (demon). The heroic *Rakshasa*—Ravana, Kumbhakarna and others—had been Brahmins in a previous birth and had to be born again as *Rakshasas* as the result of their having fallen off from their religion and

taken to vicious ways. The Tinnevelly Brahmin who has killed the District Magistrate, a representative of the Sovereign, and then escaped the law's punishment by putting an end to his own life in a filthy place like a railway latrine has acted like a demon, though he was a Brahmin by birth. No Hindu ought to have any sympathy for him. And this indeed is what one cannot help saying if one is to go by the rules laid down by our religion and *Sastras*.

It is only the bare news of the assassination that we have received so far, but we have not yet got any particulars as to the reason of the deed, the names of the assassin and his accomplices, if any, he had with him. Our contemporary of the *Englishman* publishes a very strong criticism on the affair basing its remarks simply on imagination. Unfortunately, however, we cannot be at one with the *Englishman* in everything that it says on the matter. We have not yet been able to ascertain whether the assassination has anything to do with politics. We have been all along under the impression that the revolutionary party is not strong in Madras. Our idea has always been that the good government of Sir Arthur Lawley has kept the Hindus of Madras peaceful and restrained. Nothing but the most undeniable evidence would drive these notions from our mind. It is not improbable that the assassin committed the deed under a fit of insanity. It may be that he had some personal grudge against Mr. Ashe. It may be that Mr. Ashe had on some occasion wounded the man's feelings in some way. We cannot express any definite opinion on the incident until we learn the result of the enquiry which has been started. But this much we must say that this murder is grieved by, and causes shame to, every Hindu.

One thing, however, there is which deserves consideration. Twenty years ago no Indian would dare even touch the person of a white official, though he (the official) might have wounded his feelings severely. That influence the English official possesses no more. And this circumstance deserves to be considered by every English ruler.

Our contemporary of the *Englishman* thinks that that lost influence will be regained by the introduction of a repressive system of administration. But we should think that the idea is wrong. It is by governing the country well, by dealing out justice, by repressing the wicked and encouraging the good, by punishing the guilty and protecting the innocent that English rulers have obtained the place of gods in the hearts of the people of India. From the very day on which our noble-minded Viceroy, Lord Hardinge, realized this fact and infused a strong spirit of kindness and mercy into the administration, the Province of Bengal has become peaceful. Since the happy termination of the Khulna gang case we have not heard the noise of political dacoities in Bengal, nor have we been made nervous by the wailings caused by secret assassination. In fact, the temper and tendencies of the country have undergone a thorough change. In railway carriages, in tram-cars, on the road and at *ghats* educated Bengalis have been expressing their mortification, anger and grief ever since they heard of the news of Mr. Ashe's death. Many right-thinking men are cursing the murderer. We must say that this change of ideas—this change of the whole atmosphere,—is the happy result of the mild policy of Lord Hardinge's rule. If any change is again brought about in this policy, the minds of the people of this country will be perverted altogether.

We will say one thing to the writers who contribute to papers like the *Englishman* and others. Whatever they write or say are taken by the people at large as expressing the views of the Government, though, however, the educated community may not think it to be so at least directly. It is not fit that the entire white press all over the country should go into hysterics out of fright and rage, because a white magistrate has been murdered by a secret assassin who took his victim unawares. The ignorant Indian will be led to think that as soon as an Englishman is anyhow murdered the entire English community is shaken to its very root by fear. It is by no means prudent to let such an idea have any hold upon the minds of the people of India. Hence we would say that it is ten times more harmful to the white community than it is to us if it (the Anglo-Indian press) is led by its animosity against the black press and its desire to bandy words with it (the black

press) into writing anything and everything without discrimination. Every Englishman ought to bear in mind that the supremacy of the English in India depends upon his good conduct, his politeness and generosity. Every English resident in India ought to bear in mind that he is as much responsible to the Indian people for the maintenance of the glory of English administration in India as he is answerable for this to his own countrymen. If this thing is kept in view, no side can have anything to be anxious about.

We are confident that, no matter what anybody may say, our Viceroy, Lord Hardinge, will not swerve from his liberal policy of administration—that he will never forsake that Divine alter of kindness, mercy, generosity and forbearance upon which he has founded his administration.

49. The *Nayak* [Calcutta] of the 21st June writes as follows:—

The recent anarchical outrages. It is but natural that the Tinnevelly murder followed so closely by the Mymensingh murder should violently agitate the public mind. We are therefore glad to see that the *Englishman* and the *Statesman* have expressed themselves with a good deal of restraint over the situation. Besides this, Lord Hardinge is not a man to be easily agitated. We are, therefore, confident that Government will do nothing through excitement in consequence of the murders.

The anarchists as well as all Indians know perfectly well that secret assassination and especially assassination of public servants is a most heinous offence against God, society and the State. But why are such assassinations committed? It is the pernicious influence of English education and English civilization under which educated Indians forsake their nationalism, caste, religion and society that leads some of them to commit such misdeeds also. They are sinners with full knowledge of the gravity of their sins—they are sinners because they have no respect for social control. They are fashioned in the same mould which fashions the anarchists and nihilists of Europe. In India English education has brought with it two things—English wine and anarchism. The evil that permeates the Hindu society has assumed a new form for tormenting the Government, and Government will have to combat with it. We Hindus are at a loss to make out what to do under the circumstances. We think that a complete suppression of English education may remove the evil. But is such a course practicable? If not, will repressive rule be able to remove the evil? A part of the anarchists' plan is said to be to goad the Government to repression. Be this true or false, the manner in which anarchical murders are being followed by periods of violent excitement leads people to think that the policy of the anarchists is gaining strength. Our rulers ought to proceed to work by keeping this in mind.

As for the police, there are many good, learned and able officers in its ranks. But fear of death in some cases and the placing of authority in the hands of worthless flatterers in others lead to neglect of duty and mismanagement of work. The murder of Head Constable Sris Chandra Chakravarti was investigated more than once and each time by a new Inspector of Police. The result was that the murderer was not traced. The police does not seem to be able to lay its hands on a murderer unless he is arrested on the spot or confesses his guilt or is exposed by an approver. Formerly police officers used to put on various disguises and arrest criminals with great pluck and daring. But now detective officers are as numerous in the country as frogs in autumn. But one who runs can find out these detectives—so incapable they are of hiding their real character. The Bombay police alone has, in these troublous times, shown praiseworthy ability in detective work in connection with the Nasik conspiracy case.

Almost every man in the country fears to help the police in its work. Police officers cannot keep secrets or work with due respect for the honour and safety of respectable people. Many of them cannot even mix in gentle society and maintain good terms with gentlemen. Former police officers like Rai Bahadur Yogendranath Mitra, Rai Bahadur Krishna Chandra Banerji, and Rai Bahadur Brajendranath Chatterji were well-known and honoured in society. Such social police officers are rare in these days. Consequently, a gulf has been created between the police and society. No amount of power vested in the police will bridge this gulf and bring back peace to the country.

NAYAK.
June 21st, 1884.

SAMAJ
June 11th, 1911.

BASUMATI,
June, 17th 1911.

DAINIK CHANDRIKA,
June, 14th 1911.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
June, 15th 1911.

HITAVADI.
June 16th, 1911.

BHARAT MITRA,
June 27th, 1911

BANGAVASI,
June 17th, 1911.

SAMAY.
June 16th, 1911.

100. With reference to the agitation set on foot in Eastern Bengal against the creation of a High Court at Dacca, a new High Court at Dacca. the *Samaj* [Calcutta] of the 11th June cannot believe that a mild and peaceful ruler like Lord Hardinge can contemplate giving fresh offence to the Bengalis by splitting up the High Court.

101. Referring to the protest made by the members of the Dacca, Barisal and Noakhali Bars against the proposal to establish a separate High Court in Eastern Bengal, the *Basumati* [Calcutta] of the 17th June says :—

We expect to see such protests being made against the proposal from every part of Eastern Bengal.

102. The *Dainik Chandrika* [Calcutta] of the 14th June charges the Musalmans of Dacca, who want to have a separate A separate High Court for High Court for Eastern Bengal and Assam, with Eastern Bengal and Assam. indiscretion and short-sightedness ; for a High Court at Dacca will, it is believed, be naturally weaker than the Calcutta High Court in ability and reputation and serve to lower the position of Eastern Bengal which has already been sufficiently lowered by its separation from the more enlightened Western Bengal. The present separatists are, therefore, enemies of the new Province.

103. The *Sri Sri Vishnu Priya-O-Ananda Basar Patrika* [Calcutta] of the 15th June remarks that Nawab Salimulla's desire of having a separate High Court at Dacca is not probably shared by any judicious man in Bengal ; for the creation of such a High Court is sure to impair the prestige of the High Court at Calcutta. It is, therefore, reassuring to know that it is contemplated to introduce a Bill in Parliament for increasing the number of the Judges of the Calcutta High Court, and that Government also has, in reply to an interpellation in the Viceregal Council, disclaimed the intention of having a separate High Court.

104. Referring to the holding of meetings in Dacca and elsewhere to protest against the proposed establishment of a separate High Court for East Bengal, the *Hitavadi* [Calcutta] of the 16th June expresses the hope that such meetings will be held in every district in East Bengal and that Lord Hardinge will not encourage the foolish hope of the worthies who are in favour of the creation of such a High Court.

105. Referring to the question of Mr. Ashley in Parliament as to whether Loss of income from opium. the English or the Indian tax-payers are to make good the loss to be incurred by the Indian Government consequent upon the stoppage of the opium trade and the reply of Mr. Asquith that it is not yet certain whether there would be any loss at all or in case of a loss what would be its amount, the *Bharat Mitra* [Calcutta] of the 17th June remarks :—It is simply astonishing that the Prime Minister spoke on the subject of loss and did not give a reply to the main question. This shows that it is India which will have to bear the loss. It was obvious at the outset that England would earn praises while India would have to suffer.

106. The *Bangavasi* [Calcutta] of the 16th June remarks that a rise in the Proposed increase of railway fare opposed. 3rd and Inter-class railway fares as suggested by the Engineer with a view to recouping the loss of opium revenue, will be a source of serious hardship to the middle and poor class people travelling in these classes. A rise in the 1st and 2nd class fares would, however, hardly be felt by the rich people, mostly Europeans, travelling in those classes.

107. In reviewing the pamphlet entitled "Cows and Hindus and Musalmans," the *Samay* [Calcutta] of the 16th June severely censures its Musalman author for his ill-feeling towards Hindus and says that he is worse than a public woman in using foul abuses and more quarrelsome than a dog. He however, begs the Hindu's pardon at every step and surely the Hindu pardons him.

108. The *Basumatî* [Calcutta] of the 17th June advises the Government

The book entitled "Cows and Hindus and Musalmans." to send to a lunatic asylum the Maulvi author of the book entitled "Cows and Hindus and Musalmans," in which he has urged the Government to prohibit idol worship by Hindus and exhibited his profound scholarship by quoting passages from the Koran and the Vedas.

BASUMATI
June 17th, 1911.

109. The *Basumatî* [Calcutta] of the 17th June expresses great concern at the illness of Sir Edward Baker's son for which,

Sir Edward Baker going home. it is said, His Honour will soon start for home.

The Calcutta Improvement Bill will come up for discussion in the Bengal Legislative Council in August next. It would have been better had Sir Edward been present to preside over the discussions. However that may be, we pray to God for his son's speedy recovery.

BASUMATI,
June 17th, 1911.

110. The *Nayak* [Calcutta] of the 14th June (?) expresses great concern

Ibid. at the rumour that His Honour Sir Edward Baker will shortly start for home on account of the illness

of his son. We, continues the writer, know His Honour and can live without much anxiety under him. However that may be, we pray for the speedy recovery and long life of his son.

NAYAK.
June 14th, 1911.

111. The *Hitavadi* [Calcutta] of the 16th June remarks that legislation

Law about juvenile offenders. on the lines of the Gaekwar's Bill for the separate trial and lighter penalty of juvenile offenders will

be productive of much good to the rest of India.

HITAVADI,
June 16th, 1911.

112. In refuting the imputation of cowardice to the peaceful nature of

Hindu bravery. the Hindus by other nations which boast of their valour which is nothing but lawlessness, the *Shiksha*

[Arrah] of the 15th June says that even the women of Rajputana have given ample proofs of the fact that in courage and bravery Hindus are inferior to none. The thing is that they take pride in being peaceful and observing toleration.

SHIKSHA,
June 15th, 1911.

113. Referring to the news appearing in the *Pioneer* that the London

Indians watched in London. Police is noting down the names of those Indian

and Russian visitors who are engaging houses for

their stay in London during the Coronation, the *Bharat Mitra* [Calcutta] of the 17th June observes that such precaution is unnecessary so far as the Indians are concerned, as they are very loyal.

BHARAT MITRA,
June 17th, 1911.

114. The *Bihar Bandhu* [Bankipur] also of the same date notices the

Ibid. above news, which appears to it astonishing in view of the fact that His Majesty himself is coming

over to India.

BIHAR BANDHU,
June 17th, 1911.

115. In the opinion of the *Siksha* [Arrah] of the 15th June patriotism

Love of country. and political agitation are two different things, and

but evil is its result.

SHIKSHA,
June 15th, 1911.

116. Referring to the remarks of the "*Pioneer*" that the Parsis are

Muhammadans and the Parsis. more friendly to the Hindu community than the

17th June says that in this there is no fault of the Hindus who are desirous to make friends with the Muhammadans and have regard for their opinion in all matters, but the Muhammadans on the contrary are suspicious. Moreover, the Government officials pat them. The Parsis on the other hand have no "political importance;" they are peace-loving and can distinguish friends from foes; and hence the difference between the Muhammadans and the Parsis.

BHARAT MITRA,
June 17th 1911.

117. Noticing the support of Government officials lent to the movement

Government support to Panchayat system. for establishing Panchayats in Bihar, the *Siksha* [Arrah] of the 15th June remarks that Government

is always ready to help and encourage so far as possible if we come forward with any beneficial scheme.

BHARAT MITRA
June 15th 1911.

UTHALDIPAKA.
June 10th, 1911.

118. The *Utkaldipika* [Cuttack] of the 10th June is informed by a gentleman living in the town of Jajpur in the Oppressions by farmers of Cuttack district that, in consideration of small cattle-pounds in Orissa. remunerations the sweepers of the town receive from the farmers of cattle-pounds in the said town, they impound cattle grazing on waste lands. Adverting to this fact, the paper observes that such wrongful impounding takes place not only in the town of Jajpur, but also in other places. If both the farmers and such wrongful impounders of cattle received exemplary punishments and payments of remunerations of impounders were strictly forbidden, these oppressions might be stamped out altogether. The benign Government have after due consideration placed the administration of cattle-pounds in the hands of Municipalities and District Boards. It behoves these local bodies therefore to attend to this matter very carefully, so that it may be conducive to the welfare of the localities within their respective jurisdictions. If they fail to do so, the object of Local self-Government will be frustrated, and it will also prove that the people of this country are unfit for receiving the charge of self-government.

119. The *Samvad Vahika* [Balasore] of the 8th June learns that Balasore water-supply project. Mr. Agasti, the Magistrate-Chairman of Balasore, contemplates to supply the ratepayers of that town with filtered water to be distributed through pipes and hydrants. The water is to be obtained from wells to be sunk to the west of the trunk road. With a view to devise means for raising funds, the paper requests Mr. Agasti to convene a meeting of the rich residents of the town as well as of the mufassal zamindars, who may be called upon to bear half the expenses, the other half being borne by the municipality.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 24th June 1911.

REPORT (PART II)

ON

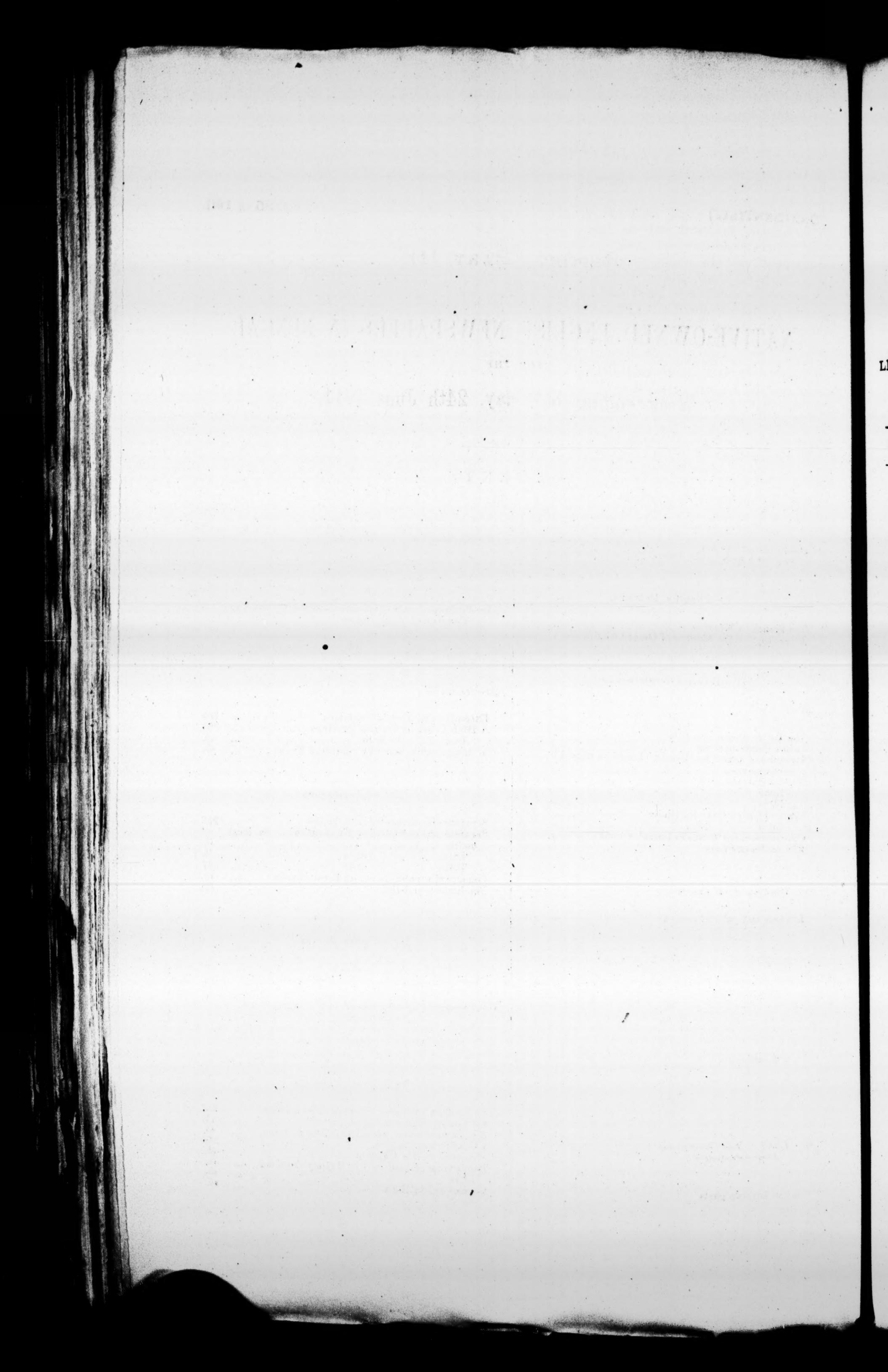
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FOR THE

Week ending Saturday, 24th June 1911.

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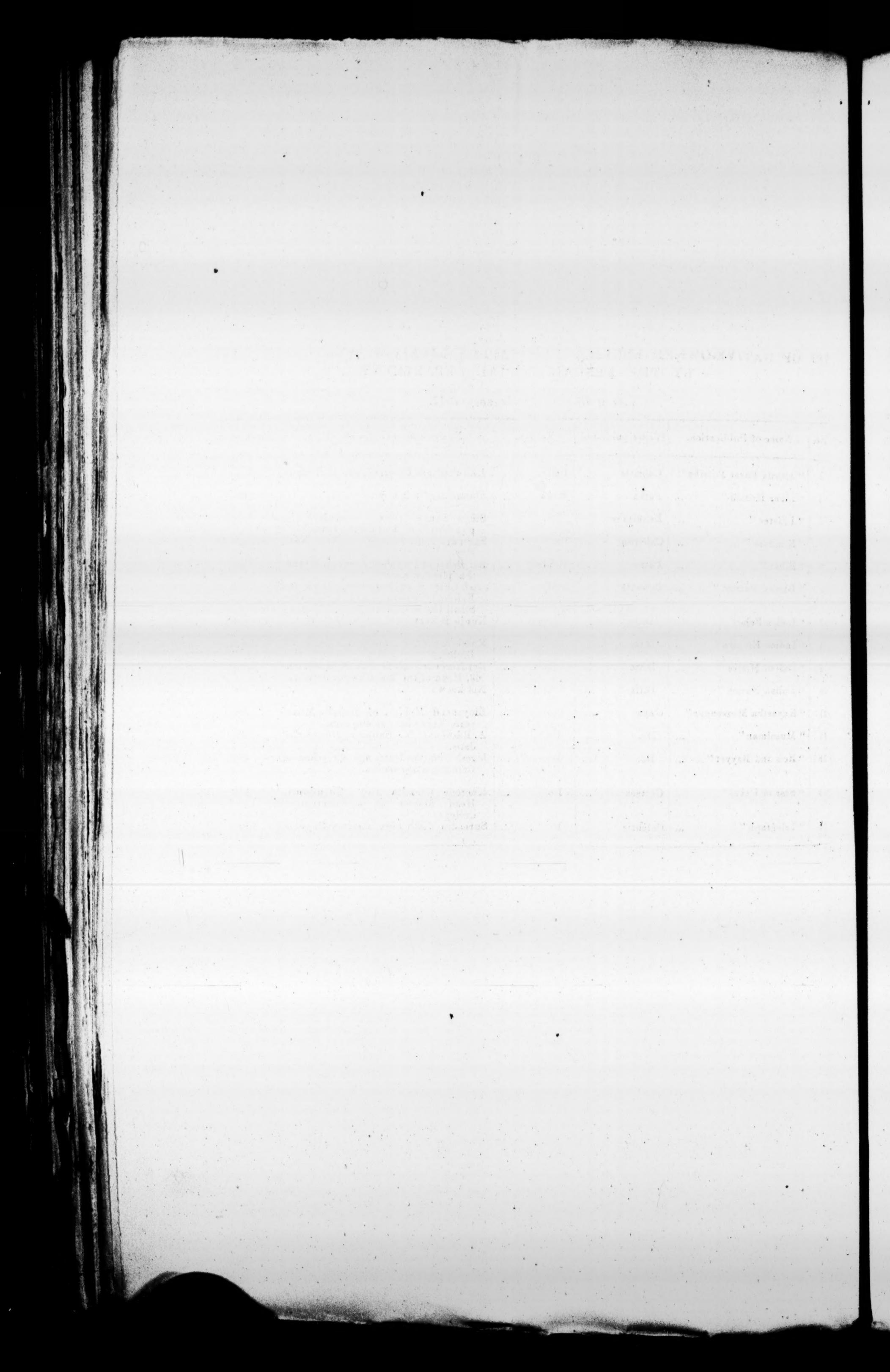
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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika"	Calcutta	... Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	... Weekly	Manmotha Nath Roy	600
3	"Biharee" ...	Bankipore	Do.	Sihya Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee" ...	Calcutta	... Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar" ...	Patna	... Monthly	Bai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	900
6	"Hindoo Patriot"	Calcutta	... Daily	Srish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	... Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	... Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	... Daily	Bai Narendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	... Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	... Do.	Bidyanand Moklar, of Mohalla Murapore, Kayastha, age 40 years.	600
12	"Musalman"	Do.	... Do.	A. Rasul and M. Rahaman, Muhammadans.	800
13	"Reis and Rayyet"	Do.	... Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	... Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	... Do.	Surendra Nath Bose, B.A., age 39 years	3,000



I.—FOREIGN POLITICS.

683. The *Bengalee* observes that the occupation of Fez by the French introduces a momentous situation for Morocco. The French in Morocco. The Military problem has been solved by a general massacre of the tribes. There remains the political problem. The question is how long the French are to remain in Fez. What they say is that they are not going to remain longer than is necessary. But the conditions in Morocco are such that they may seem to have come to stay.

BENGALEE,
14th June 1911.

684. A correspondent to the *Star of Utkal* writes :—“The world of Islam is stirred by the desecration of the Mosque of Omar in Palestine, and individual followers of the Prophet are prepared to go any length and make the dearest sacrifices for what they consider rightly to be the greatest of insults because it concerns their religion. Instances have not been wanting in India of these commendable outbursts of feeling even in very recent times, and have taken the shape of persistent, general and strong opposition to measures that have in any way threatened demolition or desecration of Hindu or Muhammadan objects of veneration.”

STAR OF UTKAL,
17th June 1911.

II.—HOME ADMINISTRATION.

(a)—Police.

685. The *Indian Empire* thanks Mr. Scott and Mr. O’Grady of the House of Commons for the interest they are taking on behalf of the Indian public in the Indian Police question. The editor cannot compliment the Secretary of State on his replies to their queries. Of course an enquiry is being made in the United Provinces, but it is not understood why the enquiry should not be made in the two Bengals, where the police methods in gang cases and the like have been criticised.

INDIAN EMPIRE,
17th June 1911.

686. Referring to the enquiry set on foot regarding certain allegations about the methods of the police, the *Bengalee* writes :—“The judicial tribunals have done their duty, and with a firmness and dignity that have added to the measure of public confidence which they have always commanded. We appeal to His Excellency the Viceroy to do the needful in the matter. The popular members in the Legislative Councils have also a duty in this connection. Following the example of our friends in England, they too should press for an enquiry and pronouncement. If the Government is ready to record a resolution without enquiry and upon the materials which are before it, so much the better. But the matter cannot be permitted to rest where it is. The credit of the Government is more or less at stake ; and the methods of the police and the conduct of prosecutions in serious cases have to be revised in the light of the unpleasant facts which the judicial tribunals have commented upon with such just severity.”

BENGALEE,
18th June 1911.

687. The *Hindoo Patriot* holds that the news cabled by Reuter that the London Police are taking special precautions about the movements of the Indians and Russians who are likely to be present in London, during the Coronation, will be considered no small humiliation on the part of the loyal Indian subjects of His Majesty. To be classed with a section of the Russian people, who are notorious revolutionists is indeed humiliating ; but the fact that the recent anarchist development both in England and in India has blackened India’s name in the eyes of the civilized world cannot be ignored. The editor can assure the Home

Precautions taken by London Police in regard to the Coronation.

HINDOO PATRIOT,
17th June 1911.

as also the Indian Government that the great bulk of the Indian people have no sympathy with any anarchical movement, and the devotion of the Indians to the British Throne is unquestionable.

INDIAN MIRROR,
20th June 1911.

688. Referring to the assassination of Mr. Ashe at Madras, the *Indian Mirror* writes :—“ We are quite sure that a strong feeling of indignation prevails among the mass of our countrymen in Madras at this fiendish act. We regard the occurrence as a national misfortune, happening as it does in the midst of the universal rejoicing at the Coronation of the Sovereign. For ourselves—and we think we can say the same on behalf of all right-minded persons throughout India—we can hardly find words to express our sorrow and indignation. It is a pity that the murderer should have had the opportunity of cheating justice by putting an end to his life ; but we hope his associates and confederates will be speedily brought to justice. Those who would have us believe that anarchism had been stamped out, and that there was no necessity therefore for vigilant measures, will see that they were gravely mistaken. Fortunately, the adherents of law and order are stronger and more active to-day than when the country received the first shock of anarchist violence. For all that the anarchist conspiracy is there, and there should be no thought nor talk of relaxing the efforts for its suppression.”

AMRITA BAZAR
PATRIKA,
19th June 1911.

689. The *Amrita Bazar Patrika* writes :—“ It is superfluous for us to say that the news of the assassination of Mr. Ashe, Collector of Tinnevelly, will give a very great shock to the Indians who by instinct and genius abhor such dastardly outrages with all their heart. In the absence of more detailed information it is impossible to say to what the Tinnevelly murder should be attributed ; and it is thus curious to note that certain Anglo-Indian papers have already thought themselves justified in giving a political aspect to it. It may be an illustration of the adage of the wish being father to the thought ; but then, every sane and sensible person must admit that such a desire can breed nothing but mischief. Much as we deplore the foul murder, we would ask the public to suspend their judgment as to the reasons underlying the crime till more authentic information is to hand.”

AMRITA BAZAR
PATRIKA,
20th June 1911.

690. On the same subject the *Amrita Bazar Patrika* writes :—“ As was to be expected, the Anglo-Indian press, in the absence of any definite information whatever re the recent diabolical outrage, and swayed by feeling evidently, finds no difficulty in connecting it with anarchical crime. One paper has gone to the length of unearthing an account of the riots of 1908 at Tinnevelly and Tuticorin as if it is a settled fact that the present assassination is the outcome of those disturbances. The position the Anglo-Indian press has taken is absurd on the face of it.”

AMRITA BAZAR
PATRIKA,
18th June 1911.

691. The *Indian Empire* draws attention to the petition of the widowed mother of the late Charu Chandra Ghose, accused Death of Charu Chandra Ghose. in the Howrah gang case. “ May we then ask,” says the writer, “ who must be held responsible for his death ? Fancy he was the bread-winner of the family—composed of his widowed mother, herself the derelict of a respectable gentleman, of his own motherless children, and of others. If he were guilty his case would still have been reckoned a sad one. But he was innocent—perfectly innocent in the opinion of the highest court in the land. How then could the police, and why should they, arrest him, deprive him of his service, keep him in *havajut*, instead of releasing him on bail even if they had any suspicion against him and at last, by their action at least, send him to his last account ? Surely someone must be held responsible for this. But that is not the point we are concerned with to-day ; what we would urge on the attention of the authorities is that the prayer of the old lady for a compassionate allowance to allow her to bring up the orphan children of her deceased son should be granted in a spirit of liberality. This is the only reparation now possible to make, and we hope that Sir Edward Baker, whose kindness and generosity are well known, would not be slow in doing justice and kindness to the bereaved mother and orphaned children.”

692. The *Amrita Bazar Patrika* observes that the case of Charu Chandra Ghose, an accused in the Howrah gang

Death of Charu Chandra Ghose.

case, demands the serious attention of Government for more reasons than one. It proves for instance, says the journal, that even the highest Court of Justice in the land cannot save the life of an accused person under certain circumstances, even when convinced of his innocence and anxious to let him off.

AMRITA BAZAR
PATRIKA,
30th June 1911.

693. In connection with the recent Allahabad murder case, in which Private Cowan stood charged with the murder

Comments on the Allahabad
murder case.

of Myan, a regimental cook, the *Indian Empire* observes that crimes of this description are by no

means few and far between, and that the two factors common to each and every one of them are the death of the Indian victim and the release of the European accused. The editor is of opinion that Lord Hardinge would well be struck by the frequency of such deeds were a return showing all cases of murder of Indians by Europeans, whether soldiers or civilians, made by his subordinates, whether official or non-official.

INDIAN EMPIRE,
18th June 1911.

In conclusion the editor hopes that His Excellency will go into the details of the present case and shape his course by the light thrown out by it.

694. The *Hindoo Patriot* regrets to observe that the Khulna-Jessore

Khulna-Jessore riots.

riots, which originated from personal differences between the Namasudras and the Muhammadans,

HINDOO PATRIOT,
18th June 1911.

have brought about undesirable results, and hopes that the delinquents will shortly be brought to justice and peace restored in the disturbed areas.

(b)—Working of the Courts.

695. The *Hindoo Patriot* remarks that it is a regrettable fact that in

Lawyers and public functions.

India it seemed to be a part of the policy of the Executive Government for a time to check the

growth of influence of lawyers in public affairs. This seems to be a very short-sighted policy, as the lawyer element in the representative institutions in every country tends to secure the stability of the constitution and avoid revolution. In conclusion, the editor adds that increased facilities for the election of lawyers to the Legislatures of this country would go also to increase the self-respect of the profession and elevate its morals.

HINDOO PATRIOT,
18th June 1911.

(c)—Local Self-Government and Municipal Administration.

696. The *Indian Mirror* regrets to note the defective arrangements

Indian burning ghats.

prevalent at Indian burning ghats. Not only are decent shelters lacking, but difficulties are often

experienced in obtaining fuel, in consequence of which half-burned bodies are often thrown into the rivers. This is a matter for Municipal Boards, though Hindu *sabhas* and other public bodies could hardly find a better field for their exertions.

INDIAN MIRROR,
18th June 1911.

(d)—General.

697. The *Indian Empire* writes:—“The people of India, both in the

Executive and Judicial functions.

press and on the platform, have cried themselves hoarse on the subject of the complete separation of

executive and judicial functions. And although volumes by way of correspondence and opinions of officials and non-officials have been collected and shelved in the Secretariats, no action seems to have been taken on them. But in spite of the alleged superiority of the executive over the judicial, cases of open interference by the executive with the judicial work of Judges have not been many. It seems, however, the executive officials in the new Province will do anything to please the Muhammadans thus accentuating the difference between the Hindus and the Moslems. It is not unknown to the rulers

INDIAN EMPIRE,
18th June 1911.

as also to the people what mischief has been done in the new Province since the ill-omened partition by spreading an idea among the illiterate Mussalmans that they are favourites of the Sarkar."

BENGALI,
16th June 1911.

HINDOO PATRIOT.
20th June 1911.

AMRITA BAZAR
PATRIKA,
15th June 1911.

HINDOO PATRIOT,
16th June 1911.

AMRITA BAZAR
PATRIKA,
20th June 1911.

INDIAN EMPIRE.
20th June 1911.

698. The *Bengali* writes that there can no longer be the shadow of a doubt that the secret agitation, which is being carried on at the present moment for the establishment of a High Court in the new Province, is confined to only a few individuals at Dacca. The educated community throughout the Province is strongly, indeed vehemently, opposed to the proposal.

699. The *Hindoo Patriot* writes:—"We are not yet aware if the Government of Eastern Bengal has asked for a separate High Court or if the Government of India of their own initiative have taken up the question in right earnest, but some time ago we had it from the Government of the new Province that no proposal for a separate High Court was within its contemplation. We think that for obvious reasons the Government should, in order to avoid fresh and unnecessary disturbance, lose no time in declaring that the question of the partition of the High Court is not at present in contemplation. The official world should be shrewd enough to realize that in absence of any emphatic denial from the Government, the ever ready directors of agitation will not cease to use their influence to rouse the country once again to raise a hue and cry, specially with the object of catching the ears of the English publicists who are likely to visit this country on the occasion of the Coronation Durbar, however futile it may prove at the end."

700. The *Amrita Bazar Patrika* writes:—"The reader will have noticed a rather curious telegram in these columns the other day reporting that the Nawab of Tonk has issued a strangely grotesque order requiring his

Hindu subjects to pull down all their two-storied buildings. The matter has assumed serious proportions, and cannot very well be overlooked as the senseless folly of an eccentric ruler. We believe the Punjab Government will not fail to pull up the Nawab to his senses and remove the panic that has been created among the Hindu subjects of the State, if we may call it one. Such fanaticism and eccentricity as the order indicates cannot certainly be tolerated in this twentieth century, and is likely to produce very baneful effects in demoralizing both Hindus and Muhammadans in the province."

III.—LEGISLATION.

701. The *Hindoo Patriot* is of opinion that any attempt to introduce the communal representation in local bodies will not improve the situation. Considerable injustice has already been done to the Hindus by granting special electorates to the Muhammadans. It is to be hoped that no fresh attempt to aggravate the situation will be made.

702. Referring to the circular letter addressed to all Divisional Commissioners by the officiating Lieutenant-Governor of the United Provinces on the subject of separate representation of Muhammadans on local bodies, the *Amrita Bazar Patrika* is lost in wonder that the officiating Lieutenant-Governor should adopt a measure, the only effect of which must be to create discord and dissension in the place of peace and harmony and thus to increase the difficulties of administration.

703. Referring to the "untimely and unnecessary" circular that has been issued by the officiating Lieutenant-Governor of the United Provinces to all Divisional Commissioners relating to the desirability or otherwise of separate representation for Muhammadans on Municipal and District Boards, the *Indian Empire* is of opinion that it would be something like madness to persist in a course fraught with so much potentiality for evil. The editor sincerely hopes that the present Lieutenant-Governor will not take such an undesirable course and set class against class by any measure of his government.

This is the prayer as much of the Hindus as of the better class of Muhammadans.

704. Referring to the circular letter issued by the officiating Lieutenant-Governor of the United Provinces in connection with separate representation of Muhammadans on Municipal and District Boards, the *Amrita Bazar Patrika* quotes Sir John Hewett's despatch of 1908 in which the measure was condemned as uncalled for and inexpedient. The editor hopes that, in view of this authoritative expression on the part of Sir John Hewett, the circular will be recalled and the question will not be reopened as much in the interests of the ruled as of the rulers themselves.

705. The *Bharte* regrets to note that the Government of the United Provinces has thought it prudent to open the question of separate representation of Muhammadans on the District and Municipal Boards at a time when there was absolutely no occasion for it. The opening of a controversial question like the one under reference without reason or rhyme can only tend to accentuate the already strained relations between the Muhammadans and Hindus.

706. The *Indian Nation* observes that the attitude of the University as well as of the Government towards the Educational Bill is looked upon with great alarm all over the country. The Hon'ble Mr. Gokhale has been asked to withdraw his compulsory attendance proposals. It cannot be said that the Government is opposed to the Bill. The opposition is to be found in a different direction altogether, and that by a number of educated Indians themselves. The subject has yet to be fully discussed in the Imperial Legislative Council, and when that discussion is concluded, everybody will know what is to be the fate of the Hon'ble Mr. Gokhale's Bill on free and compulsory elementary education.

VI.—MISCELLANEOUS.

707. Sir Andrew Fraser in an article in the May number of *Chambers Journal* has expressed his opinion that England was forced to rule India by circumstances which were probably always beyond her control and

which cannot now, at all events, be set aside. The *Hindoo Patriot* considers this an accurate survey of the situation. That the English govern India to preserve the peace of the country, to secure the internal progress for the benefits of the Indian people by educating and elevating them is surely beyond all doubts. Yet, remarks the editor, we cannot but remind all Englishmen who are now working in India that the policy underlying the British administration is that India should be governed for the benefit of the Indians.

708. Regretting that Sir Edward Baker should be obliged to go home for four months at a time when arrangements for the reception of Their Imperial Majesties have only begun, the *Amrita Bazar Patrika* writes:—"We trust the Viceroy will be able to select as his successor one who may be sincerely welcomed by the people of Bengal. The fact need not be concealed that, with the exception of one or two, there is not a Bengal officer, either in the Local or in the Supreme Council, who has not come in to collision with the educated Bengalis. If one such is appointed, we hope he will forget the past and begin life anew by holding the balance strictly even. If the choice of His Excellency falls on a non-Bengal officer, we trust he will be one like Sir S. C. Bayley, the Lieutenant-Governor-designate of Eastern Bengal and Assam."

709. In noting that a temporary vacancy will be caused in the Bengal Executive Council by the Hon'ble Mr. F. A. Slacke C.S.I., officiating as Lieutenant-Governor of Bengal, during the absence of Sir Edward Baker who is

proceeding on leave, the *Hindoo Patriot* is of opinion that the able and popular Commissioner, Mr. Edward Collin, has special claims to this office of distinction by virtue of his acknowledged ability, experience and seniority. The editor points out that great injustice has already been done him on previous occasions, and hopes that the Government will see that his deserving claims are not superseded this time.

AMRITA BAZAR
PATRIKA.
18th June 1911.

BHARTE.
18th June 1911.

INDIAN NATION.
19th June 1911.

HINDOO PATRIOT.
18th June 1911.

AMRITA BAZAR
PATRIKA,
18th June 1911.

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18th June 1911.

AMRITA BAZAR
PATRIKA,
17th June 1911.
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AMRITA BAZAR
PATRIKA,
14th June 1911.

AMRITA BAZAR
PATRIKA,
9th June 1911.

BEHAREE,
9th June 1911.

INDIAN MIRROR,
18th June 1911.

710. The *Amrita Bazar Patrika* would be glad to see Indian journals interesting themselves in the question of usury. Evil of money-lending.

The law, too, ought to impose a check on the rapacity of money-lenders. One of the means by which the evil can be combated is by impressing upon the courts of law the desirability of disowning usurious methods. A few sharp warnings from the Bench would go a long way towards putting down reprehensible practices.

711. In pointing out that the proposal to substitute tinned meat for the Indian beef now consumed by the British Army Memorial to His Majesty. in India would, if carried out, save 146,000 head of Indian cattle annually, the *Amrita Bazar Patrika* remarks that there is nothing in the proposal which need excite the opposition of the authorities. On the other hand, it should commend itself to them on the above economic grounds which, added to sentimental grounds, make the strongest possible case in favour of the memorialists who intend waiting in deputation on His Majesty in October next.

712. The *Amrita Bazar Patrika* trusts that the forthcoming Durbar will not end merely in pageants, fire-works, and illuminations as did the two previous ones. Many boons should be granted. "For," says the editor, "the

sad truth cannot be concealed that 35 years ago the people were in many respects better off than now. They then enjoyed the full confidence and ardent sympathy of the rulers, and had thus no Arms Act, no Sedition Act, no invidious distinction in the matter of criminal administration of justice between Europeans and Indians to take away their manliness. Their condition was not so deplorable as now, or even in 1903 when Lord Curzon's Durbar was held. True the Sedition Act had then been made more stringent, but we had nothing like the present Press Act, the Seditious Public Meetings Act, the Explosives Act, and above all the partition of Bengal. The existence of the Criminal Intelligence Department was unknown, and nobody could ever dream that His Majesty's subjects could be deported uncharged and untried. It should also be stated that scores of political offenders, who are everywhere treated as first-class misdemeanants, are yet rotting in jail like so many hardened criminals,—a spectacle never witnessed in the annals of the British administration in India.

713. In suggesting that some concession should be made by His Majesty the King on the occasion of his visit to India, a correspondent to the *Behares* suggests the follow-

ing:—"I am sure of this that if His Most Gracious Majesty could announce a Presidency form of Government for Bengal, modifying the Partition, the King-Emperor would be hailed with such an enthusiastic outburst of loyalty as has seldom greeted any monarch, ancient or modern.

714. The *Indian Mirror* is doubtful if the full extent of the harm done by cocaine smugglers is realized in India. The consumption of the drug, specially in the big towns, is fast increasing. In spite of the vigilance of the Excise and Police officers, the drug is imported extensively, of course surreptitiously, into Calcutta and Bombay, and many a family has been ruined by the cocaine habit. It is time public vigilance committees were formed in all the towns of India to combat the evil.

H. C. CUNNINGHAM,
Spl. Ass't. to the Deputy Inspr.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,

9, ELYSIUM ROW,

The 24th June 1911.